THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For JANUARY, 1803.

Proprietates ingeniorum diſpicere prorſus neceſſarium eſt; erit alius hiſtoriæ magis idoneus, alius compoſitus ad carmen, alius utilis ſtudio Juris, ut nonnulli rus fortaſſe mittendi. QUINCT.

ORIGINAL CRITICISM.

The Hiſtory of France from the earlieſt Times to the Death of Louis the ſifteenth. By John Gifford, Eſq. one of his Majeſty's Juſtices of the Peace for the Counties of Middleſex, Eſſex, Surry, and Kent, &c. &c. A NEW EDITION; with Portraits, and hiſtorical Plates. 4 vols. large quarto. PP. 2686. 8l. 8s. Publiſhed by Whittle, at the Anti-Jacobin Office, Southampton-ſtreet; Rivingtons, St. Paul's Church Yard; Cobbett and Morgan, Pall-Mall. 1802.

THE firſt edition of this Hiſtory was publiſhed, we believe, before the French revolution, and conſequently long before the eſtabliſhment of our Review. It received, however, the commendations of the critics of that day, and even of ſuch of them as could be leaſt ſuſpected of partiality to the principles of the author. One of theſe obſerved, "It may be conſidered as filling up pretty completely the excellent outline of the Preſident Henault. The ſtyle, which is uniformly preſerved through the work, is clear and correct, with few attempts at embelliſhment. On the whole it appears to us to be a performance which thoſe *who read to be informed*, or who wiſh to collect materials for ſpeculation, will peruſe with advantage and pleaſure."* Another critic thus ſpeaks of it.—"If by *complete* the author mean entire" (what elſe could he mean?) "his work will certainly have in this view a kind of merit, which few real hiſtories

* Monthly Review enlarged. Vol. 10. p. 122.

can boaſt. The hiſtory of the French monarchy, like an epic poem or tragedy, preſents before the reader's imagination one perfect whole, having, according to the law of Ariſtotle, a beginning, a middle, and an end. In ſeveral other reſpects, too, this hiſtory, if it cannot deſerve to be called perfect, is entitled to commendation. The narrative cloſely follows the order of time, and the dates are carefully inſerted. The characters of the author's ſtyle are neatneſs and perſpicuity. The work is enlivened with frequent anecdotes, and diverſified with many curious particulars, reſpecting the ſtate of religion, philoſophy, arts, and manners." †—" As to the author's political and religious principles, he appears to be a temperate, or rather cautious, perhaps not very conſiſtent, friend of freedom."‡

Such were the opinions of *unprejudiced* critics of the merits of this work on its firſt appearance; and certainly credit may be given them for not ſpeaking too highly in its favour. To the *new edition* before us, is prefixed the following dedication.

" To the Right Honourable William Windham, the enlightened ſtateſman and the genuine patriot, whoſe high ſenſe of public duty ſubdues every ſelfiſh feeling; whoſe ſentiments of honour riſe ſuperior to the allurements of rank, the temptations of power, the frowns of faction, and the clamours of the vulgar; whoſe ardent love of his country makes him inflexible in his oppoſition to her enemies; whoſe fervent attachment to rational freedom renders him the determined foe of political licentiouſneſs; and who unites to the wiſdom that appreciates the eloquence that commands; this Hiſtory is dedicated, as a tribute of public juſtice, and as a mark of private gratitude and eſteem, by his much obliged, moſt humble, and moſt faithful ſervant,

" *London, Oct.* 25, 1802. THE AUTHOR."

At the concluſion of his preface the author remarks;

" In theſe volumes ſome ſentiments will certainly be found which the author could have wiſhed to correct, ſubſequent reflection and experience having raiſed in his mind conſiderable doubts of their accuracy; alas! what mind, except that of a Burke, ſo replete with political wiſdom, ſagacity, and foreſight, or one ſo biaſſed by prejudice, or ſo warped by faction, as to be utterly incapable of improvement, but muſt have been improved by the awfully impreſſive leſſons which the wonderful events of the laſt ten years have afforded to every inhabitant of the civilized world? After mature conſideration, however, it has been deemed more proper to leave ſuch ſentiments, which, though they certainly ariſe out of the facts recorded, neither increaſe nor diminiſh the weight and conſequence of thoſe facts, to the unbiaſſed judgment of the reader, than to render them exactly conformable to his own preſent mode of thinking."

What thoſe ſentiments are, the accuracy, or, more properly, the *juſtice*, of which the author appears to doubt, it is left to the reader to diſcover. Conceiving that the critics above quoted have

† Analytical Review, Vol. 14. p. 487. ‡ Idem. Vol. 17. p. 482.

formed

formed a tolerably correct eſtimate of the work, we ſhall add no opinion of our own, but lay before our readers ſome extracts, which may enable them to judge for themſelves.

The author's deſcription of the maſſacre of the *Armagnacs* at Paris by the *Burgundians*, in 1418, during the feuds which prevailed between thoſe rival factions, reminds us of ſome of the ſcenes which marked the progreſs of the late revolution, in that ſeat of faction, profligacy, and vice.

" At this time, a ſtrong party of the Paris militia, conſiſting chiefly of butchers, who had long been abſent on predatory excurſions, returned to the capital, and communicated to the populace, already inclined to acts of deſperation, the ſame ferocious and ſanguinary rage which glowed in their own boſoms. They propagated a report that the friends of the dauphin only waited for an opportunity to ſurprize the town, exterminate the Burgundians, and releaſe the conſtable with all the other priſoners. Theſe rumours, it is ſaid,* were encouraged by Liſle-Adam, Guy de Bar, Mailly Bournonville, de Lens, and other leaders of the Burgundian faction. The queen, and the duke of Burgundy, who were then at Troyes, being informed of the ſucceſs of their plans, ſent a meſſage to their confidential friends, intimating that the total annihilation of the oppoſite party would be the only effectual method of eſtabliſhing their own authority; and that, without that, neither of them durſt venture to come to Paris.

" On the 12th of June, the dreadful ſcene began: the populace, frantic with rage, flew to arms, forced open the doors of the priſons, murdered the gaolers and guards, made the priſoners walk out one by one, and maſſacred them as they paſſed, Armagnacs, *Burgundians*,† criminals, debtors, all were butchered without diſtinction of rank, age, or ſex. Not a priſon nor dungeon eſcaped the active malignity of theſe ſanguinaay ruffians. The grand Châtelet made a vigorous reſiſtance; its wretched inhabitants aſcended the towers, and attempted to repel the attacks of the mob; for ſome time they exhibited the ſtrange ſight of priſoners ſuſtaining a ſiege; at length, however, the building having been fired in different parts, they were compelled to ſurrender. The mercileſs rabble then forced theſe miſerable victims to precipitate themſelves from the tops of the towers into the ſtreets below, on pikes which they held to receive them. In the court-yard of the palace, and in the environs of the gates of Paris, ſo dreadful was the maſſacre, that the mob ſtood *' up to their ancles in human blood!'*‡ When the barbarians had cleared the priſons, they ſpread over the different parts of the town; not a ſtreet but was the ſcene of numerous murders; whoever wiſhed to get rid of an enemy, a rival, or a creditor, had only to point him out as an *Armagnac*, and he was inſtantly diſpatched.

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* " Chron. MS. No. 10297."

† " Villaret, tom. xiii. p. 467. But whatever Burgundians were murdered muſt have been through miſtake; as it cannot be ſuppoſed that a mob, inſtigated, if not *hired*, by the queen and the duke, would have directed their vengeance againſt their own party."

‡ " Villaret, ubi ſupra."

" The ſcenes which followed theſe horrid aſſaſſinations were ſtill more abominable. All the atrocious acts of cruelty which inhuman rage tired, though not ſatiated, with murder, could invent, were exerciſed on the lifeleſs bodies of the Armagnacs. The conſtable, the chancellor, and his ſon, the biſhop of Coutances, were faſtened together with a cord, and dragged round the city on three ſucceſſive days, expoſed to the inſults and deriſion of an inſolent rabble; from the body of the former they had contrived to cut off a quantity of fleſh, which they formed into a kind of faſh, and tied round his waiſt. The monſters, infinitely more ferocious than the moſt ſavage beaſts of prey, ripped open the bellies of pregnant women, and, as the unborn babes lay palpitating in the wombs of their murdered mothers, they burſt into a laugh, and exclaimed—' *Obſerve these little dogs, they move still.*'* Luxembourg, Harcourt, Foſſeuſe, Liſle-Adam, de Bar, Chevreuſe, Chatelus, and the other leaders of the Burgundians, at the head of two thouſand men at arms, attended theſe horrid executions, and even ſeemed to encourage the rabble by ſaying, ' *My children, you do well!*" Revenge was ſharpened by intereſt; enriched by the plunder of their murdered countrymen, not one of the chiefs of the faction—as all contemporary hiſtorians affirm—but gained more than a hundred thouſand crowns, by this dreadful revolution. Three thouſand five hundred men were maſſacred during the three firſt days of the tumult; among whom were the conſtable, the chancellor, ſeven prelates, a great number of the nobility, and many of the judges of the parliament. When all the miſchief was done, a prohibition to pillage was iſſued; the mob, however, paid little attention to an order, which they knew was given only to preſerve appearances. Such of the partizans of the Armagnacs, as had eſcaped the general maſſacre, fled with precipitation from this ſcene of horrors."

At the cloſe of the long and turbulent reign of the ſixth Charles, there is a long diſſertation on the laws, cuſtoms, manners, and amuſements of the age. Here the origin of theatrical diverſions is noticed, and the nature of the earlieſt ſcenic repreſentations deſcribed. The firſt regular ſtage was built, in the village of Saint Maur des Foſſés, near Paris, which was much frequented by pilgrims, at the latter end of the fourteenth century; and the firſt performance was a *myſtery*, entitled " the Hiſtory of the Death of our Saviour," whence the ſociety afterwards received the appellation of " *the Brotherhood of the Paſſion.*"

" About the ſame period, another deſcription of actors ſtarted up, whoſe performances were of a different caſt, and the bond of whoſe union was a conformity of taſte for pleaſure, and of inclination to raillery. The folly and abſurdities of their fellow-citizens formed the object of their exhibitions; and no whimſical nor ridiculous adventure eſcaped their attention. This company was compoſed of young men of the beſt families in Paris; they aſſumed the appellation of *les Enfans sans Souci*; their leaders took the title of *Prince of Fools*, and their performance was called *The Exhibition of Folly*. They were at once authors and actors. They erected a ſtage at

* Idem, ibid.

the

the *Halles*. The town and the court were equally delighted with their repreſentations, and Charles the Sixth confirmed, by letters patent, the *joyous inſtitution*. The prince of fools was acknowledged king of the empire he had founded; he wore, by way of crown, a hood with aſſes' ears; and once a-year he made his public entry into Paris, followed by all his ſubjects.

"The attornies' clerks, known by the appellation of *Bazochiens*, invented, about the ſame time, another ſpecies of dramatic performances, called *Moralities*; in which the fictions of allegory were combined with hiſtorical facts. But as theſe compoſitions were found inſipid, the actors of the *Bazoche* entered into a negociation with the *Enfans sans Souci*, who allowed them to play farces, on condition of being permitted to introduce moralities on their own ſtage. The clerks of the Châtelet, and even thoſe of the chamber of accompts, diſtinguiſhed by the title of *Juriſdiction of the Holy Empire*, followed the example of the other clerks, but their ſucceſs was neither ſo durable, nor ſo brilliant. Several private citizens joined the *Bazochiens*; and in the number of theſe voluntary aſſociates are to be found the names of ſome celebrated men—ſuch as John Deſure, and Clement Marot, who compoſed as well for the *Bazoche* as for the *Enfans sans Souci*. The licentiouſneſs which prevailed during the civil wars that broke out immediately after the eſtabliſhment of theſe ſocieties, introduced into their exhibitions a degree of malignancy and perſonal ſatire, which were authorized by the diſorders of the times. This abuſe was corrected by the magiſtrates as ſoon as the union of the oppoſite factions had reſtored tranquillity to the kingdom.

"Theſe theatrical amuſements were not confined to the metropolis; there were few provinces that were not diſtinguiſhed by ſome ſimilar inſtitution. Evreux and Rouen had their *Coqueluchiers* and their *cuckolds*, (Cornards); the chief of theſe laſt, who was called *Abbot of the Cuckolds*, was elected once a-year, on Saint Barnabas's day. He always wore the mitre and the croſier. The object of this inſtitution was the ſame as that of the *Enfans sans Souci*.

"It is rather ſurprizing, that, notwithſtanding theſe efforts, and the general diſpoſition of the people to mimicry and raillery, a nation, in other reſpects, ingenious, lively, and ſtrongly addicted to pleaſure, ſhould have remained ſo long without forming any idea of true comedy, which did not appear in France till ſome centuries after the firſt dawning of the dramatic art. The progreſs of that art was much leſs rapid in France than in Greece, though, in ſome provinces, the French had begun in the ſame manner as the Greeks, and had, moreover, the *chefs d'œuvre* of thoſe great maſters to ſerve them for models. Sophocles and Æſchylus made the theatre at Athens flouriſh fifty years after Theſpis; and they were ſoon ſucceeded by Ariſtophanes. But Corneille and Moliere did not appear till the ſeventeenth century; and more than four hundred years before, a ſimilar ſociety to that which Theſpis inſtituted in Greece, had been eſtabliſhed at Dijon. This aſſociation, called *La mere folle et l'infanterie Dijonnoise*, ſubſiſted till the year 1630, when it was ſuppreſſed by Lewis the Thirteenth.*

"All orders of people were infected by the *furor-theatricus*. The ſtu-

* "Villaret."

dents of the univerſity put on maſks, acted farces, choſe a prince of fools among themſelves, dreſſed themſelves like biſhops, and, in that ſtate, ran about the ſtreets, committing a thouſand diſorders. The rector made ſeveral fruitleſs attempts to put a ſtop to theſe riotous proceedings; and the parliament and even the king were obliged to interfere, before they could be brought to reaſon. Among the different kinds of exhibitions, we muſt not omit to notice the indecent ſcenes which paſſed in the churches, where the moſt holy myſteries of religion were imitated by troops of vulgar actors. Theſe impious farces, for which the ſuperſtitious ſimplicity of an ignorant age could alone furniſh an excuſe, ſubſiſted till the latter end of the ſixteenth century. The parliament, in 1571, ordered the pariſhioners of Saint Nicolas to aboliſh the cuſtom of profaning their church, on the feaſt of the holy ſacrament, by imitating Jeſus Chriſt, the apoſtles, and prophets—an exhibition accompanied by the moſt indecent and diſguſting buffooneries.

"As ſoon as the brethren of the paſſion found that their *myſteries* no longer excited the curioſity of the people, who were more agreeably amuſed by the farces of the *Enfans sans Souci*, they entered into an aſſociation with their rivals, and as they played together, the pious ſcenes were mingled with profane interludes, which were called *Le jeu des pois pilés*.—Such were the ridiculous diverſions of the French at this period. At firſt, theſe aſſociations, or confraternities, were compoſed of actors who had no object of intereſt in view, but only ſought to procure amuſement or inſtruction. But when theatrical exhibitions began generally to prevail, many perſons devoted their whole time to them—and they were the firſt comedians by profeſſion. The celebrity which the *Enfans sans Souci* had acquired, made theſe aſſume the ſame appellation, which has led ſome writers to ſuppoſe they were the ſame ſocieties. Theſe comedians played ſometimes at Paris, but the brethren of the Paſſion, in virtue of their privilege, prevented them from fixing their reſidence in the capital. At length, however, the parliament having ſuppreſſed the repreſentation of myſteries, and the brotherhood, either from ſcruple or incapacity, refuſing to play profane pieces, they let a new theatre, which they had recently purchaſed, to the comedians; this theatre ſtood on the ſame ſpot where the late Italian theatre ſtood.

"Neither genius, plot, nor invention, muſt be expected in the dramatic poems of theſe times. Scenes follow ſcenes without order or connection. The time of action is half a century and ſometimes more. The paſſages from ſcripture are quoted literally; Jeſus Chriſt is made to preach ſermons, half Latin, and half French; and to adminiſter the ſacrament to his apoſtles, by a conſecrated wafer—Saint Anne and the Virgin are brought to bed upon the ſtage, with no more precaution than that of drawing the curtains of the bed. Judas plays at cheſs with the ſon of the king of *Scarioth*, and a quarrel enſuing, he kills his antagoniſt, then murders the father, and marries the mother. Mahomet is mentioned ſeven hundred years before his birth, and is placed among the Pagan deities. The governor of Judea ſells biſhopricks by auction. Satan begs Lucifer to give him his benediction. When they are going to caſt lots for the garment of Chriſt, the devil brings the dice, and orders the ſoldier to whom he delivers them, if he ſhould be aſked whence they came, to ſay he had them from the devil: they then throw, and the loſers curſe their fate, the devil who invented dice, and all thoſe who ſhall uſe them in future.——

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Such were theſe groteſque exhibitions, which were well ſuited to the manners of the age.

" The audience-part of the theatre was nearly the ſame as at preſent; but on the ſtage ſeveral ſcaffolds were erected, one above the other, the higheſt of which repreſented Paradiſe; and when the ſcene lay nearer to the earth the actors deſcended to the lower ſcaffolds. As hell was often introduced, in the ſacred pieces, a trap-door was made in the floor to repreſent a dragon's throat, whence iſſued demons and monſters. Before the play began all the actors (often to the number of two hundred and upwards) were placed on benches in the front, whence they walked on the ſtage as their reſpective parts required their appearance; ſo that the deluſion, which is eſſentially neceſſary to enhance the pleaſure of the audience, was totally deſtroyed. The performances of the Bazochiens and Enfans ſans Souci were purely gratuitous; but the brethren of the Paſſion exacted money for admiſſion. They even raiſed the price of admiſſion ſo high that the parliament thought it neceſſary to interfere, and forbid them to receive more than *two ſols* for each perſon. Their exhibitions began at one in the afternoon, and continued, without intermiſſion, till five. From the annual profits of theſe performances, a thouſand livres was, by order of parliament, ſet apart for the poor.

" Cards were firſt introduced into France during the reign of Charles the Sixth, for the purpoſe of affording that monarch ſome amuſement in his lucid intervals. Jacquemin Gringonneur, a painter, who lived in the Rue de la Verrerie, was the firſt who painted '*cards in gold and different colours for the king's amuſement.*' But this was by no means a new invention, as cards are mentioned in the life of Bernard of Sienna, among the inſtruments of gaming which were ordered to be burned in the market-place. The amuſement however had long been neglected, when the deplorable ſtate of the king proved the means of reviving it. It was ſoon adopted by the nation, and, in leſs than four years, the rage for card-playing became ſo prevalent, that the provoſt of Paris publiſhed an ordonnance to forbid the uſe of cards.* But as the court publickly tranſgreſſed the prohibition, it was of courſe little attended to by the people.

" From the cards which are ſtill uſed in France, a juſt idea may be formed of the dreſs of the age in which they became common. The armorial bearings on the drapery of the figures diſtinguiſh the reign of Charles the Sixth and Charles the Seventh, when it was the faſhion for the nobility to have their arms embroidered on their cloaths, to diſtinguiſh them from the common people;—a diſtinction which could not exiſt at preſent—ſays Villaret†—when the meaneſt plebeian loads the eſcutcheon of his peaceful anceſtors with the moſt murderous inſtruments of war, and may ſtill be deemed modeſt if he forbear to decorate theſe ridiculous trophies with the coronet of a count or a marquis.—The names of the kings and queens refer to an old game, called 'King and queen.' Thoſe of the knaves are more modern. *Oger* the Dane, and *Lancelot*, allude to the heroic days of the ancient *Paladins*, while modern chivalry is repreſented by two noblemen of the court, who flouriſhed at this period—the famous *La Hire*, and the brave *Hector* de Galard, one of the anceſtors of the

* " Livre Rouge du Châtelet, fol. 97."

† " Villaret, tom. xii. p. 156."

counts of Briſſac.—Some authors have pretended to diſcover, in the cards, the ſublimeſt maxims of war and government. According to them the *as** repreſent money, conſidered as the nerve of war; the *trefle*† (trefoil) is an emblem of the fertility of the earth, which is neceſſary for the ſubſiſtence of armies, which are deſignated by the *piques*‡ (pikes) and *carreaux*§ (arrows). The various combinations of the different games, they ſay, develope the moſt profound myſteries of ſtate-policy. But ſuch as are anxious to purſue this enquiry may conſult the authors quoted in the margin.‖

"During the abode of Charles the Sixth at Toulouſe, in 1389, he granted to the women of the town, reſident in that city, *lettres de faveur*,¶ which convey a ſtrange idea of the manners of the times. Theſe victims of vice and incontinence were ſubjected to the neceſſity of wearing, not only a particular dreſs, but other diſtinctive marks characteriſtic of their profeſſion. It was to procure an exemption from this law that their application to the court was made. In the letters abovementioned, which are ſtill extant, the king declares, that having received the ſupplication of *the women of pleaſure belonging to the great brothel of Toulouſe, called the Great Abbey* (who complained that the magiſtrates treated them very harſhly, in ſubjecting them to regulations which prevented them from dreſſing as they pleaſed, and expoſed them to continual injuries and inſults) and deſiring to extend his favour to every one, he granted them, and *their ſucceſſors in the ſaid abbey*, the permiſſion to wear ſuch gowns and hoods as they pleaſed, of any colour they might prefer, provided only that they ſhould wear a garter of a different colour, round their arm. Theſe letters are ſigned by *the king in his court of requeſts*; *preſent, the biſhop of Noyon, the viſcount of Melun, Enguerran Duedin, and John d'Eſtouteville.* This community preſerved its privileges for a conſiderable time, although it changed its name. Paſquier, who lived in the ſeventeenth century, mentions his having ſeen the *filles du chateau vert* at Toulouſe, who bore no other diſtinctive mark than a kind of twiſted lace, called an *aiguillette*, on the ſhoulder; whence came the vulgar expreſſion *courir l'aiguillette*, to play the whore."

We have the following account of the execution and trial of Joan of Arc, in 1431.

"On the thirtieth of May ſhe was taken from priſon, under an eſcort of one hundred and twenty men at arms; ſhe was dreſſed in female apparel; and on her head was placed a mitre with this inſcription—'*A relapſed heretic*; *an apoſtate*; *an idolater.*' She was ſupported by two Dominican friars; and as ſhe paſſed through the ſtreets ſhe exclaimed, '*Ah! Rouen, Rouen, muſt thou be my laſt abode?*' Two ſcaffolds had been erected in the old market place, where the cardinal of Wincheſter; the biſhop of Therouenne, chancellor of France; the biſhop of Beauvais, and the other judges, had al-

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* "Aces." † "The clubs." ‡ "The ſpades." § "The diamonds."

‖ "La Bibliotheque Curieuſe du Pere Meneſtrier, tom. ii. p. 174. Le Journal de Trevoux, Mai 1710; Le Nouveau Choix des Mercures et Journaux, tom. 77, &c."

¶ "Tréſor des Chartres. Recueil des Ordonnances."

ready

ready taken their seats, and were waiting the arrival of their victim. Joan appeared fettered, and her face, as she mounted the scaffold, was bathed with her tears. Nicholas Midy, who was appointed to preach the funeral sermon, filled his sacrilegious harangue with all the vehemence of fanaticism, mingled with the gall of hypocrisy; he finished his discourse with these words—'*Joan, depart in peace; the church can no longer defend you; she resigns you to the secular power.*' The bishop of Beauvais then pronounced the sentence of condemnation; at the end of which he invoked the mercy of the secular judges, who were seated on the second scaffold. Before she descended, Joan said to the bishop—'You are the cause of my death; you promised to restore me to the church, and you deliver me up to my enemies.' This was the only time that pity ever found a momentary residence in the bosom of that impious and inexorable prelate; he hastened, however, to expel her as an unwelcome guest; the tear started from his eye; but, anxious to conceal a weakness which he despised, he turned aside, and indignantly wiped it from his face:—the rest of the judges, the people, and the guards, both English and Burgundians, less ashamed of their humanity, gave a free scope to their tears.

"Joan fell upon her knees, imprecated the mercy of the Supreme Being; called on the ecclesiastics, and all who were present, to assist her with their prayers; and did not forget, in these, her last moments, her ungrateful sovereign. The bailiff of Rouen and his assistants, who were ordered to represent the secular tribunal, did not pronounce any sentence; but simply said —'Take her away.'—On the front of the pile, which was destined to reduce this virtuous maid to ashes, was placed a tablet with the following inscription;—'Joan, who called herself the Maid; a pernicious liar, a deceiver of the people, a sorceress, superstitious, a blasphemer, presumptuous, an unbeliever, a murderer, an idolater, cruel, of dissolute manners, a worshiper of the Devil, an apostate, schismatick, and heretick!' The executioner trembled as he advanced to receive her from the hands of her guards She asked for a crucifix; an Englishman, who was present broke a stick and formed a kind of cross, which she took, and, after kissing it, pressed it to her heart, and ascended the fatal pile. Before the fire was applied to the wood, they brought her the cross of a neighbouring church, which at her earnest request, was placed before her. As soon as she felt the flames approach her, she warned the two priests who stood near her to retire. In order to remove any doubt that might be entertained of her death, the pile was raised to an extraordinary height, so that every spectator had a full view of her. This precaution, of course, rendered her execution more tedious and painful. As soon as she was supposed to be dead, the executioner received orders to remove the fire, that the people might have a better opportunity of beholding what remained of her body. As long as she retained the power of utterance, the sacred name of Jesus was heard to issue from the flames: these pious sounds were only interrupted by the sobs and groans which the violence of her anguish extorted from her. When her body was consumed (all but her heart, which was found entire) the cardinal of Winchester ordered her ashes to be collected, and thrown into the Seine.*

"Thus

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* "Immediately after the execution, the executioner went to the two monks who attended Joan in her last moments, and, bursting into tears, told them,

" Thus miſerably periſhed, at the age of nineteen, the unhappy Maid of Orleans, whoſe purity of life and intrepidity of ſoul, diſplayed in the beſt of cauſes—the juſt defence of her king and country—could not have failed, in an age leſs addicted to ſuperſtition and cruelty, to ſecure the grateful admiration of her friends, and the generous reſpect of her enemies. The difference between fanaticiſm and virtuous enthuſiaſm is to be diſcovered in their effects; that enthuſiaſm which gave riſe to, and ſupported the glorious efforts of Joan in the cauſe of liberty, cannot afford the ſmalleſt pretext for detracting from her merit, as it was evidently derived from the moſt laudable motives. Seldom, if ever, are the ſeeds of glory to be found in a mind that is barren of virtue. It is clear ſhe was convinced of the truth of her inſpiration; ſhe acted in conſequence of that conviction; and her conduct was firm, ſteady, and conſiſtent. In ſhort, it may juſtly be doubted if either ancient or modern hiſtory can ſupply an example of heroiſm ſo exempt from pollution as that of Joan d'Arc.—For the conduct of her perſecutors no excuſe can be found, no palliation admitted; though the Maid was a formidable, ſhe was ſtill a generous foe; her courage was great, but humanity formed a more prominent and a more noble feature in her mind; ſhe was not only averſe from cruelty, but even from the commiſſion of thoſe acts which, in that age, conſtituted the chief glory of the moſt virtuous warriors; thus every circumſtance contributed to aggravate the guilt of her aſſaſſins, and to affix an indelible ſtigma on the names and characters of all who were concerned in this wicked tranſaction. Nor can the conduct of Charles eſcape the ſevereſt reprehenſion; an offer to exchange, or a threat to retaliate on ſome of the many priſoners of diſtinction whom he had in his power at this period, muſt have ſecured the releaſe, or, at leaſt, have prevented the execution, of that generous Maid, to whom he was chiefly indebted for the preſervation of his honour, and the ſafety of his kingdom. He had every motive which could operate with the greateſt energy on the human mind to ſuperinduce the moſt powerful exertions for reſcuing his benefactreſs from the hands of her aſſaſſins; but, lulled on the boſom of pleaſure, he enjoyed, in indolence and eaſe, the fruits of her victories, and, with ingratitude almoſt unparalleled, conſigned her, without an effort, to the malice and perſecution of her vindictive and fanatical enemies.

" The irregularity of the proceedings on the trial of Joan, and the manifeſt

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them, that he did not believe he ſhould ever obtain forgiveneſs from God, for the torments which he had been the inſtrument employed in inflicting on that *Holy Maid*. He added, that he had never before experienced ſuch a dread at the performance of his duty; and that the Engliſh had cauſed the pile to be ſo conſtructed as greatly to encreaſe the violence of her pain. A ſecretary to the Engliſh monarch exclaimed, ' We are all loſt and diſhonoured, for having put an innocent woman to death in ſuch a cruel manner.' Others obſerved, ' That ſhe would have merited the higheſt praiſe, had ſhe been born an Engliſhwoman.' Such of the judges as ſuffered any marks of repentance, for the part they had taken in her condemnation, to eſcape them, could with difficulty elude the indignation of the people. Two of them were apprehended, and could only obtain their pardon on condition of ſubmitting to the diſgrace of a public retractation. See *Procés Crim. MSS. B. R.* No. 5965. *Id. Procés, MSS. de Juſtiff.* No. 181. *Pasquier. Monſtrelet. Journal de Paris, &c.*"

injuſtice

injuſtice of the ſentence pronounced on her, greatly alarmed the judges; who, after her death, were expoſed to the hatred of the people, and even to the contempt of the Engliſh themſelves. They were pointed at in the ſtreets; they were avoided as objects of univerſal execration. Peter Cauchon thought to ſhield himſelf from danger and to exempt himſelf from reproach, by obtaining from the king of England letters of protection againſt the holy ſee. At the ſame time a circular letter was addreſſed, in the name of the young monarch, to the emperor, the pope, and all the powers of Europe: containing an abridged account of the capture, the trial and the execution of Joan,* whoſe death the Engliſh miniſtry conſidered as an event of the higheſt importance. At Paris they ordered a public proceſſion to the church of Saint Martin-des-Champs, for the purpoſe of returning thanks to the Almighty; and an ignorant and fanatical monk, who was an officer of the inquiſition, was employed to preach a defamatory ſermon againſt the virtuous Maid,† in which he pretended to demonſtrate, 'that all her atchievements were works of the Devil, and not of God."‡ Five-and-twenty years after, her defence was undertaken by Robert Cibole, doctor in theology, and chancellor of the univerſity."

(To be concluded in our next.)

An Eſſay on the Immateriality and Immortality of the Human Soul, founded ſolely on phyſical and rational Principles. By S. Drew, St. Auſtel, Cornwall. Pp. 268. Hurſt. 1802.

THIS Eſſay is introduced to the world, under the auſpices of the Rev. John Whitaker, the great and good rector of Ruan Lanyhorne; to whom it is dedicated in a very handſome manner. The addreſs, indeed, is well conceived, and well expreſſed. The preface is elegant and appropriate.

In the firſt part of the eſſay, Mr. Drew has ſucceſsfully proved, that "there IS an IMMATERIAL PRINCIPLE in man." In the ſecond part, therefore, his enquiry is; "Can this IMMATERIAL PRINCIPLE poſſibly EXPIRE?" But let him ſpeak for himſelf: the public will be much gratified by the following excerpts.

"In this unbounded empire of human language, there is perhaps no term to which ſuch ſtrange and prepoſterous ideas have been annexed, as to that of death. The orientals have ſpiritualized it into an angel; the moraliſts have degraded it into a monſter; the rhetorician's art has ſubjoined to it the idea of perſonification; while the poet's imagination has lent him "his meagre aſpect, and his naked bones." All theſe ideas are, however, but the creatures of a prolific fancy, utterly devoid of any real exiſtence in nature, and totally unfounded in fact.

"To ſtrike the paſſions, and to animate the feelings, ſentiments like theſe are undoubtedly judicious and appropriate; but it is the province of philoſophical diſquiſition, to diſrobe realities of the trappings of fancy; and to preſent them to the world, in the ſterling features of their native forms. While the embelliſhments of fancy are thus added to a mere abſtraction of the mind, the enquirer is too apt to be miſled in his inveſtigation. Hence,

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* "Actes du Procés. MSS. Monſtrelet."

† "Journal de Paris." ‡ "Paſquier, l. vi. c. 5."

"Death

" Death, and his image riſing in the brain,
" Bear faint reſemblance, never are alike;
" Fear ſhakes the pencil, fancy loves exceſs,
" Dark ignorance is laviſh of her ſhades,
" And theſe the formidable picture draw.

" But ſetting aſide theſe things, as the creatures of a warm imagination, let us inquire what is death?

" It is certain, that death muſt either have a poſitive or relative exiſtence. If the former, death muſt exiſt whether any thing die or not; but this is abſolutely impoſſible, for it ſuppoſes death, while it ſuppoſes nothing to die. If nothing were capable of diſſolution or decay, it would be contradictory to admit any idea of death. It is the diſſolution and decay of beings, which give riſe to the idea of death; and therefore death can have no poſitive exiſtence. If then death can have no poſitive exiſtence, it can only exiſt in relation to thoſe beings, which are capable of undergoing diſſolution, privation, or annihilation; and therefore, in theſe relations it is, that we muſt look for every conception which we have of death. The moſt ſimple notion (if notion it may be termed) which we can form of death, is, that it is the reverſe of life; and that it deprives of animation that ſubject which falls beneath its power. When death is occaſioned by diſſolution, I underſtand it to be a ſeparation of thoſe parts or properties of any being, which are neceſſarily united, in order to the exiſtence and identity of that being. By privation, I mean the ſubtracting ſomething from any being, without which that being cannot ſubſiſt. And by annihilation, I mean, not only the deſtruction of any and every modification, which it might have aſſumed, but the utter deſtruction of all being; and the reduction of any ſubſtance to an abſolute non-entity. If, therefore, the ſoul, which is an immaterial ſubſtance, periſh, it muſt be in one of theſe three ways.

" If the ſoul periſh through diſſolution, it muſt be by having thoſe parts diſunited, of which it is compoſed. But this cannot poſſibly be; becauſe the ſoul is not an aſſemblage of diſtinct ſubſtances, but, as has been already proved, a ſimple, uncompounded ſubſtance; and therefore has no parts to be diſſolved. To ſuppoſe any ſubſtance capable of being diſſolved, which has no parts, is a contradiction—it ſuppoſes a ſeparation of parts, in a being which has no parts to be ſeparated. A being which has no parts included in the abſtract idea of its exiſtence, can never have any thing taken from it; and where nothing can be taken away, that being muſt neceſſarily be incapable of diſſolution. An excluſion of all parts is neceſſary to the exiſtence of an immaterial ſubſtance; and to ſuppoſe a being to be diſſolved, from the very nature of whoſe exiſtence a capacity of diſſolution is neceſſarily excluded, is a flat contradiction;—it is ſuppoſing a being to be capable, and yet incapable of diſſolution at the ſame time.

" Whatever has parts, cannot be immaterial; and what has no parts, can never loſe them. To ſuppoſe an immaterial ſubſtance to have parts, deſtroys its immateriality; for it is a contradiction to ſuppoſe that to be immaterial, which by its parts is demonſtrated to be otherwiſe; and if the ſoul be immaterial, which has been already proved, it neceſſarily follows, that it cannot periſh by diſſolution.

" Neither can it be conceived, that the ſoul can periſh by privation. Whatever undergoes privation, muſt be a ſubject of it; to ſuppoſe otherwiſe

wiſe is a contradiction. And whatever is capable of privation, muſt have ſomething which can be taken from it, without annihilating the ſubſtance itſelf. To ſuppoſe the ſubſtance to be reduced to a non-entity, is not privation but annihilation, which is not the ſubject under preſent conſideration. To ſuppoſe a privation poſſible, which leaves nothing behind it, is a contradiction: and to ſuppoſe a privation, which takes nothing away, is a contradiction alſo:—In either caſe, it ſuppoſes a privation, and not a privation at the ſame time. Privation may reduce to a non-entity that which it takes away; yet that ſubſtance which it is taken from muſt remain in exiſtence, and ſurvive its loſs. It is true, its modes of exiſtence may, and muſt be, conſiderably changed; but this alteration of its modes cannot effect the identity of its nature. A ſubſtance, and the modification of that ſubſtance, are two diſtinct things. The peculiar modification may be deſtroyed, while the ſubſtance remains; but wherever the ſubſtance itſelf is deſtroyed, the modification which depended on it for its exiſtence, muſt neceſſarily periſh with it. Privation muſt alſo imply a change, in the ſtate of that being which is the ſubject of it. For to admit a privation, where we exclude all change in the being which ſuffers it, is a contradiction in terms; and therefore privation muſt imply a change. If, then, privation imply ſubduction, without deſtroying the entity of that ſubſtance in which this ſubduction takes place; and at the ſame time implies a change in the internal ſtate of that ſubſtance which thus ſuffers, it will undeniably follow, that the ſoul cannot periſh by privation.

" For if the ſoul periſh by privation, it muſt ſuffer loſs, without loſing its entity; but this is impoſſible. The ſoul being a ſimple immaterial ſubſtance, has nothing but its entity to loſe; and to imagine the ſoul to loſe its entity, and yet to remain after its entity is deſtroyed, is a contradiction. The manifeſtation of conſciouſneſs and perception, are but actions of the ſoul; and to ſuppoſe that privation can deſtroy an action, is a quibbling abſurdity.

" An action cannot be deſtroyed previous to its exiſtence; and the very inſtant it exiſts, its end being anſwered, it expires. And as actions are only relative, periſhing emanations, of a ſimple ſubſtance, no privation can poſſibly paſs upon either. The ſubſtance of the ſoul forms but one ſimple idea; and to make a partial ſubduction from a ſimple idea; and yet to ſuppoſe that the part which remains may ſurvive ſuch ſubduction is a contradiction; it is ſuppoſing the exiſtence of that, which, by the ſuppoſition itſelf, can have none:—it ſuppoſes an idea of that which is not an idea; which is an idea and not an idea at the ſame time.

" As privation implies a change, there are other reaſons which preclude its application to the Soul. Whatever changes, muſt be capable of being changed; and what is capable of being changed, cannot be a ſimple uncompounded ſubſtance. To change the ſame numerical particles, for the ſame numerical particles, in material bodies, is not a change, but a non-entity. And to admit that a change has paſſed upon an immaterial ſubſtance, when it remains the ſame after this ſuppoſed change, that it was before, is an evident contradiction. If the ſoul be changed, it muſt be changed from itſelf to itſelf, which includes this contradiction,—that it has changed, and not changed, at the ſame time. And if no change take place in the ſoul by privation, it muſt remain the ſame after this privation, that it was previous to it; and this will lead us to this concluſion,—that the ſoul has ſuffered a privation, and yet has not ſuffered it at the

ſame

ſame time. A being which has nothing but its entity to loſe, cannot ſurvive privation; and that which cannot ſurvive privation, cannot be a ſubject of it.

"It is a privation of animation, which all animal bodies undergo, in natural death. What remains is a lifeleſs maſs; and the change which it undergoes, is from action to inaction. But this preſents to the mind the idea of a being, capable of ſuch a change:—Yet after this change has paſſed upon the human body, it is no longer a ſubject of death. It would be prepoſterous to ſpeak of a dead man's dying, or to ſuppoſe that a dead man were capable of undergoing death, when he were known to be dead before. It would not be leſs contradictory, to imagine a dead man to be alive; it is imagining the man to be dead, and not dead at the ſame time. It is no longer capable of death; the only privation in which death conſiſts, has already paſſed upon it, and it has nothing more to loſe.

"The only entity which can now remain, is that of its component parts. A ſeparation of theſe may ſucceed to this privation, but this can only annihilate their mutual contact; but in no caſe effect the entity of thoſe component parts themſelves. When the greateſt poſſible ſeparation has taken place through corruption, it is ſtill the ſame in point of entity that it was before, only it now engroſſes different portions in the abyſs of ſpace. Every particle poſſeſſes all the eſſential properties which the whole did, prior to this total ſeparation, only they are now differently modified. Matter can never be ſeparated from itſelf; it is a contradiction to ſuppoſe it; it ſuppoſes the exiſtence of it, after it ſuppoſes it deſtroyed. And if a material ſubſtance, after having been ſeparated from an immaterial nature, with which it had no phyſical connection, be incapable of undergoing any farther loſs; by the ſame mode of reaſoning, the immaterial principle, now ſeparated from its groſſer companion, has nothing more to loſe. As it implies a contradiction, to ſuppoſe matter to be ſeparated from itſelf; ſo it implies the ſame contradiction, to ſuppoſe an immaterial ſubſtance, to be capable of being ſeparated, when it has nothing but itſelf to be ſeparated from. To ſuppoſe an immaterial ſubſtance to be deprived of itſelf, is to ſuppoſe it to exiſt after it is deſtroyed.

"A change can only take place in compounded bodies; but whatever is formed but of one ſimple indiviſible nature, can be ſeparated from nothing but thoſe properties which are eſſential to that nature. And to ſuppoſe a ſeparation in theſe properties, is to ſuppoſe that thoſe properties are eſſential to the exiſtence of the ſoul, and not eſſential at the ſame time.

"It may, perhaps, be objected to this mode of reaſoning—'that if the body be capable of undergoing a ſeparation of all its parts, and thereby ceaſe to be a body, the immaterial ſubſtance may undergo a ſimilar change, and thereby ceaſe to be a ſoul.' On this I would obſerve, that I conceive the objection is founded upon a groſs miſtake. It is not founded upon the nature of ſubſtances, but upon the combination of them.—The compariſon is not fairly ſtated. The body is a combination of atoms, the ſoul is but a ſimple eſſence.

"To ſtate this caſe fairly, let us ſuppoſe (what, however, muſt be admitted to be an impoſſible caſe, becauſe matter is capable of endleſs diviſibility) a portion of matter to be divided, till it is impoſſible that it can be divided any more: I then aſk,—Can either of theſe particles of matter undergo any farther diviſion or not? if it can, it is not yet divided, as in the

the caſe ſuppoſed; if it cannot, we have here a caſe in point. The ſoul is this immaterial atom, (if I may ſo ſpeak) which is incapable either of diviſion or change; becauſe it is diveſted of all diverſity, and loſt in unity. And if ſo, it can neither loſe by privation, nor undergo a change. Or if we muſt ſtill retain the idea of corporiety, let us ſuppoſe—that there are as many diſtinct independant ſubſtances in the ſoul, as there are atoms in the body, capable of diviſibility: in this caſe the compariſon will hold good, and the concluſions will be fair, each may be ſeparated into infinity, and yet each preſerve its entity uninterrupted, independant, and entire, and therefore, the ſoul cannot periſh through privation.

" It now remains to be conſidered, whether the ſoul can periſh by annihilation. If it can, all rational proof of its immortality muſt be given up; if not, its immortality will be aſcertained.

" It has been already proved, that the ſoul cannot periſh by diſſolution, becauſe it has nothing to be diſſolved. And it has alſo been proved, that it cannot periſh by privation, becauſe it has nothing to loſe, and becauſe it can undergo no change; and if it periſh by annihilation, it muſt be either through the tendency of its own nature, or the application of external force. If an immaterial ſubſtance have no parts,—have nothing to loſe, and cannot change, it muſt follow, that ſuch a ſubſtance cannot periſh through the tendency of its own nature. To ſuppoſe a natural tendency, (in any ſimple being) to that which is hoſtile to its own exiſtence, is a contradiction. A being which cannot change, can have no tendencies, but ſuch as are peculiar to its nature; and that its natural tendency is to life, is demonſtrated by its actual exiſtence. If, then, a natural change in tendency, imply a change in that nature which produced it, and no ſuch change in nature can poſſibly take place in the ſoul, becauſe of the ſimplicity of its exiſtence; it muſt follow, that the ſoul cannot periſh through the tendency of its own nature. A being which has no parts cannot change: and that which cannot change, muſt be the ſame to-day, that it was yeſterday; and that which is the ſame now, that it was then, can be no farther removed from annihilation to-day, than it will be to-morrow. And to ſuppoſe a being, with a natural tendency to annihilation, which can make no approaches towards it, is to ſuppoſe it to have a tendency to annihilation, and yet to have no ſuch tendency at the ſame time. A being which is no nearer to annihilation to-day than it was yeſterday, and which, for the ſame reaſon, muſt be as far removed from it to-day as it will be to-morrow, muſt always be at an equal diſtance from it; and that which is always at an equal diſtance from any given point, can never arrive at it.

" If the ſoul tend to annihilation, it muſt tend to its own contrariety; and that which tends to its own contrariety, muſt act in oppoſition to itſelf, which is a contradiction. An action produced by any being, ſuppoſes in that being a capacity for ſuch an action. But if an action be produced by any being, which its nature is incapable of producing, we muſt behold in ſuch a being a capacity, and an incapacity, at the ſame time, for ſuch an action.

" It may, indeed, be ſaid—' that this tendency of its nature, was impreſſed upon it at its primary creation;—that it invariably accompanies the ſoul in all its progreſſes through exiſtence; and that its final annihilation is nothing but the neceſſary reſult of things.' This, however, leaves the queſtion

queſtion in much the ſame ſtate that it was before—clogged with abſurdities, and embarraſſed with contradictions.

" If the Almighty God, in the primary formation of things, have created a ſimple, uncompounded ſubſtance, it can have but one phyſical tendency. The moment we admit a being tending to its own annihilation, that very moment we admit the diverſity of its component parts. If we admit the unity of any being, it is a contradiction to ſuppoſe it to have a tendency in oppoſition to itſelf. That the ſoul has a tendency to life, is evident from its own exiſtence. And if it have a tendency to its own annihilation, it muſt tend to life, and not tend to life, at the ſame inſtant; or, it muſt have a tendency to annihilation, and yet have no ſuch tendency, in the ſame moment. In either caſe, the contradiction is equal, and therefore no ſuch tendency can poſſibly exiſt in the ſoul.

" If a principle of life have a tendency to its own extinction, it muſt, in the inſtant of its annihilation, exiſt, and yet not exiſt, in the ſame moment. That which is annihilated, cannot be in exiſtence, and that which is in exiſtence, cannot be annihilated. Either the ſoul muſt exiſt in the moment of its annihilation, or it muſt not. If it exiſt, it cannot be annihilated while that exiſtence continues; or if it do not exiſt, it can never periſh through the tendency of its own nature. And if the ſubſtance on which this tendency depend, be not in exiſtence at the time of its annihilation, inſtead of annihilation being produced through the natural tendency of the ſoul, we are obliged to ſuppoſe the ſoul to be annihilated previous to its annihilation. Thus either caſe includes a naked contradiction, and the undeniable reſult is,—that an immaterial, uncompounded ſubſtance cannot periſh through the tendency of its own nature.

" As the ſoul cannot periſh through the tendency of its own nature, the next conſideration is—Whether it can periſh or not, from the application of external force? All external force muſt be either natural, or ſupernatural; and the means through which this external force muſt be applied, muſt be either material, or immaterial.

" It has been already proved, that material bodies can never act but when they bring their ſurfaces into contact with one another. As an immaterial ſubſtance has no ſurface, it is a contradiction to ſuppoſe, that matter can ever be brought into contact with it: to ſuppoſe ſuch a contact poſſible, is to ſuppoſe a ſurface in an immaterial being, which, at the ſame time, is ſuppoſed to exiſt without it.

" Whatever has an exterior, muſt have an interior; and what has both muſt neceſſarily be extended; and what is extended, cannot be immaterial. An immaterial ſubſtance, therefore, can have no ſurface; and what has no ſurface, can never be brought into contact with that which has. The very ſuppoſition includes this contradiction—that there is a contact and no contact, at the ſame time. It therefore follows, that the ſoul muſt be inacceſſible to all violence from matter, and that it can never periſh through its inſtrumentality."

" An attempt to *decide* on the future life of brutes," ſays our author, " in a few ſtraggling propoſitions, would be both immodeſt and indiſcreet."

With reſpect to " the future life" of the Eſſay before us, we would uſe the ſame language. We cannot pretend to *decide*, abſolutely, on the degree of merit which it poſſeſſes; or the rank which

it will hereafter hold in the metaphysical world. We have discovered, we think, a few errors in the reasoning: but we have found much to applaud—much to admire. Of his subject, in general, the author is a master. Whilst we are struck by a chain of argumentation, strong and beautiful, we are assured, that this is the production of no common writer. And in thus connecting the author with his work, we cannot but recollect with wonder, that he is the untutored child of nature; deriving no advantage from education; indebted only and immediately to Heaven for a reach of thought astonishingly great—for a MIND to which all the matter of the universe seems but an atom; and, in himself, exhibiting a splendid proof, that the soul of man is immortal!

Sir Robert Wilson's *History of the British Expedition to Egypt.*

(*Concluded from our last, P.* 356.)

IN our last Number, in reviewing this book, we took occasion to notice the only inaccuracy which we had found it to contain, viz. that which respects the capture of what has been called *The Invincible Standard.* We observed, at the same time, that a detailed statement of that event would probably meet the public eye before the brief account of it in our review, which proved to be the case; though that statement did not appear till three weeks after our account was written. As it has excited the public attention in a very great degree, and given rise to many animadversions, we feel it proper to state, that it was not our intention to cast the smallest reflection on the 42d regiment; a corps which has distinguished itself too highly, on various occasions, either to stand in need of our commendations, or to be, in any degree, injured by the misconduct of any individual belonging to it. The whole affair, however, respecting the standard, is now "coram judice," and between *Anthony Lutz* and *Serjeant Sinclair*, the public will decide.

The principal misrepresentations of *Buonaparte*, as corrected by Sir Robert Wilson, we have already noticed; but were we to extend our observations to the misrepresentations and falsehoods of the other French Generals, especially to those of *Regnier*, this article would be extended to an unusual length. For these therefore we must refer our readers to the work itself.

After General Hutchinson, who succeeded to the command of the British army, on the death of Sir Ralph Abercrombie, had gained possession of the important post of Rhamanieh, by which he had separated the armies of Generals Menou and Belliard, by a vast extent of Desert, it remained for him to decide, whether, under all circumstances it was most expedient to proceed immediately to Cairo, or to effect the reduction of Alexandria. "Great successes," says Sir Robert Wilson, "had been gained certainly, but the fate of the campaign was by no means fixed."

"On General Hutchinson's judgment was to depend its issue. Should

he purſue to Cairo, or return to Alexandria, was the anxious alternative. On the one hand, he had to conſider, what would be the probable conſequences of expoſing the Turks under the Grand Vizier to the attacks of the French, then not confined in their operations by any fear of the advance of the Engliſh? Whether the Mamelukes, who had as yet not openly avowed their alliance, would be friendly or hoſtile, if he did not move to their aſſiſtance, as Morad Bey had declared was neceſſary? Whether the Indian army would not be ſubjected to diſaſter, if he tamely allowed the French to oppoſe them with their whole force? Whether the junction with the Grand Vizier, the Mamelukes, and his army, did not enſure ſucceſs at Grand Cairo? If, on the contrary, General Hutchinſon returned to Alexandria, could he beſiege the place? Had he men enough to defend the Nile, the entrenched camp before Alexandria, and to admit of his detaching a corps to the weſtward, which was deemed abſolutely neceſſary for the ſiege, and which corps would have not only to reſiſt the ſortie of the garriſon, but any attack which General Belliard, with his army, might make from the ſide of the Deſert?

"On the other hand it was maintained, that the march to Cairo enſured ruin, ſince there were no magazines formed; that the army muſt live on ſalt proviſions, as freſh meat could not be enſured, and the ſtate of the Boccage rendered that ſupply even precarious; that the diſeaſes of plague, dyſentery, and blindneſs, the heat of the climate, the fatigue to be undergone, the want of ſhoes, &c. muſt ſoon reduce the troops; and even if any number did arrive at Cairo, they would be incapacitated to fight the enemy, or begin the ſiege of what was thought a ſtrong fortreſs, the citadel; finally, the conqueſt of Cairo was not deciſive; for ſo long as the French retained Alexandria, ſo long were the Engliſh in fact not maſters of Egypt, whereas if Alexandria was taken, Cairo muſt be glad to capitulate.

"Theſe objections diſtracted for ſome time the commander in chief's mind; he was aware of the truth of the laſt argument, but could not himſelf diſcover, or had he pointed out to him the means of attacking Alexandria, while General Belliard's army remained in force.

"He dreaded the difficulties which were to be ſurmounted by the troops under his command, but at laſt he decided that the movement was indiſpenſable. 'My natural habits and preſent ſtate of health would perſuade me not to attempt a march where ſuch exertion muſt be neceſſary, and in which, probably, I ſhall fall a ſacrifice to the climate; but my duty to my king, country, and the gallant men who have been employed in this expedition, determine me to undertake it. If I ſucceed, great will be my ſatiſfaction to find that my capacity did not betray their intereſts: if I fail, the concientiouſneſs of integrity, and the moſt ardent devotion for their glory and welfare, will ſupport me in retirement.' Such was the language which accompanied this deciſion; and even thoſe who diſagree with his opinion, muſt applaud his zeal.

"The oppoſition to the meaſure was conſiderable; but General Hutchinſon, notwithſtanding, continued firm to his deciſion, ſhewing that perſeverance, where he thought himſelf right, was a quality he amply poſſeſſed."

The conduct of the General on this, as, indeed on all other occaſions, proved the ſoundneſs of his judgment, while it marked the firmneſs of his mind. Accordingly Cairo was inveſted by the Britiſh and Turkiſh armies about the middle of July. In a note, the author takes

takes occaſion to obſerve that " Imbaba," where the Mamelukes were encamped, " is the village in front of which Murad Bey was defeated by the French. This affair has been dignified, in order to impreſs a falſe conſequence, with the name of the battle of the Pyramids, although Imbaba is diſtant from them ſeven miles." Yes, and in a ſplendid work recently publiſhed in Paris, containing portraits of all the chief heroes of the revolution, and repreſentations of all the principal actions of the war, this affair is called the battle of the Pyramids, and from the proximity of the Pyramids in the plate it appears as if the action had really been fought cloſe to them !!!—While the army lay before Cairo a *feu de joie* was fired by the garriſon *for the capture of Ireland.* This the French called a *ruſe de guerre*, but to every body elſe, we ſuſpect it muſt have appeared a *folie de guerre.* In twelve days after its inveſtment the city of Cairo was ſurrendered to the allied armies. The French army, it muſt be remembered, were allowed to return to Europe, with their arms and private property.—

" The capitulation of Cairo crowned the daring march which General Hutchinſon's judgment planned, and reſolution perſevered in. Its conqueſt ſecured Egypt, and, without the moſt improbable misfortunes, the ſpeedy fall of Alexandria.

" The ſickly ſtate of the army, the heat of the weather, the fatigue of a ſiege, which muſt chiefly have been borne by the Britiſh, the advance of the ſeaſon when the Nile overflows were all anxious and ſerious conſiderations. Yet although every one rejoiced in the event, opinion was much divided as to the conditions; and the more removed from the participation of theſe dangers were the arbitrators, the greater naturally were their ſurprize and reſentment at them. The army before Alexandria even began to think that the army of Cairo had unworthily terminated its career; but the demand of the commiſſary for ſeventeen thouſand rations daily rations ſtaggered theſe opinions; and although they believed the commiſſariat had required unreaſonably, and that the *employés* were very numerous, ſtill they could not but ſuſpect the effective garriſon muſt be very conſiderable. The only real objections which ought to have been made to the conditions were grounded on the long and dangerous repoſe to offenſive operations, which the time allowed for the evacuation muſt occaſion; but then the two ſieges of Giza and Cairo muſt be calculated, which in caſe of reſiſtance would have conſumed nearly the ſame time."

After the ſurrender of Cairo and previous to its final evacuation by the French, the coffin of General Kleber was removed from the place wherein it had been depoſited, in order to be conveyed to Europe, of which ceremony we have the following affecting deſcription.

" The French lines preſented a gloomy ſcene of mourning, for as at the obſequies of General Kleber, real ſorrow again agitated every heart. It was not the muffled beat, the trappings of ceremony, the impoſing ſtillneſs of parade, but the ſilent manlineſs of unaffected grief, which diffuſed the mournful ſolemnity. Every ſoldier, as the coffin paſſed, felt that therein their benefactor's, a father's bones repoſed; a leader, whoſe intrepidity had

been their admiration, and example; whoſe talents had often ſecured them the victory, and who in the hour of diſtreſs never abandoned them; the man who, when Bonaparte deſerted them, cheered their deſponding ſpirits by his paternal exhortations, and whoſe exertions were conſtantly devoted to their welfare. They dwelt on his merits, they reflected on his fate, and Kleber became deified and adored. Had Bonaparte witneſſed this ſcene, he would have himſelf regretted perhaps the exclamation which he made with indignant pride, when Kleber, wiſhing to heal up ſome differences which had exiſted between them, began his letter with the fraternal term of "*Camerade*"—"*Camerade! Camerade! Qu'est qu'il y'a de commun entre Kleber et moi?*"*

"Fortunate was it for Bonaparte that the hand of an aſſaſſin deprived Kleber of life: his word was paſſed his reſolution fixed to take ample vengeance; nor did perſonal reſentment only urge him. The public wrong he had alſo pledged himſelf to redreſs; neither would the aggrandizement of his rival have humiliated him by his ſervile obſequiouſneſs and derelic-tion from his oath.†

"As an officer, Kleber muſt rank amongſt the firſt; as a man he was equally eſtimable, and the trait of regard for diſcipline he diſplayed, when Bonaparte, rifling the military cheſt, leaving only a few parats or farthings which by accident adhered, quitted the army without any previous communication, ſtripped Alexandria of artillery and ſubjected him to all the evils which penury, diſcontent, and weakneſs could expoſe a commander to, muſt ever obtain an univerſal applauſe.

"Still faithful to his duty and the ſervice he was engaged in, Kleber made no public complaint or appeal; on the contrary he even framed an apology for the man who had ſo injured him, by which generous conduct ſubordination was preſerved, and the riſing ſpirit of mutiny ſubdued;‡ a noble ſacrifice, which expoſed himſelf to the odium of being thought a friend to the enemy of the army, ſo far Bonaparte was then deemed, and which imputation, if General Kleber's virtues had not been his own ſafe-guard, would have produced the moſt fatal conſequences.

"Several Engliſh officers had been preſent at the proceſſion, and wit-neſſed the tears of affection which flowed from the eyes of the ſoldiery;§ nor is his name now ever mentioned amongſt them without exciting feel-ings of regret, admiration, and gratitude; at that time it was always accompanied by the vow of devotion to his cauſe.

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* "It is difficult to give in Engliſh the full force of this contemptuous ſentence, alluſive to inferiority of qualities, not of rank; but it ſignifies, 'What pretenſions of any nature can authoriſe Kleber to addreſs me as an equal?'"

† "Kleber was a German: and it is remarkable that moſt of the beſt of-ficers who have ſerved in France during this war, have been foreigners. The great, the eſtimable General Moreau, muſt, however, be put in compe-tition with any of them; and General Pichegru, who in no quality is infe-rior to his rival, unfortunately we cannot ſay, friend."

‡ "The garriſon of Alexandria had even ſeized on the ſhipping, and the army inſiſted on the evacuation of Egypt."

§ "At dinner, even the day before alſo, when the converſation turned on Kleber's conduct, the tears ſtarted in the eyes of every one preſent at General Belliard's table, and his memory was talked of with enthuſiaſm."

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"The ſkeleton of the aſſaſſin was alſo conveyed to France. This wretched being had been impaled alive, and lived in that ſtate for three days; neither in the cutting off his hand, nor the dreadful operation which humanity and manhood revolt at, did he betray the leaſt fear; his only cry was for water, and occaſionally a curſe againſt thoſe who had betrayed him with the hopes of pardon, into confeſſion."

Buonaparté, notwithſtanding the apparent inſolence of the exclamation, was perfectly correct in declaring that there was *rien de commun entre Kleber et lui.* Kleber had certain contracted notions about *murder* and *plunder*; certain low paltry principles of *humanity* and *honour*, which incapacitated him for the high office of commander in chief, and rendered him a fit object for the dagger of an aſſaſſin; whereas Buonaparté is known to be deſtitute of all vulgar prejudices, and to be actuated by thoſe great and noble principles which admirably fit him for the enjoyment of imperial dignity, and prove him to be reſerved for a more diſtinguiſhed fate. The puniſhment of Kleber's aſſaſſin was moſt horrible; however he might have deſerved death, for killing, in ſuch a manner one of the invaders of his country, and oppreſſors of his countrymen, ſuch torture as he was made to experience none but revolutionary Frenchmen, who had grown old in blood and cruelty, could have inflicted. Such ſavage barbarity makes humanity ſhudder. At Cairo, we learn, a complete edition of the Arabian nights entertainments in Arabic, containing many more ſtories than have hitherto been publiſhed, was procured by Mr. Hanmer, who means to tranſlate them. On the ſurrender of Cairo, the author makes ſuch reflections as ſhew at once his candour, and his judgment.

"Several queſtions will naturally ariſe on which military men muſt form their own opinions, as one recorded here might be ſuppoſed to expreſs the general ſentiments of the Engliſh army, and thus prejudice the judgment of others not ſo intereſted. Four queries are moſt important.

"Was Cairo, with the means the French poſſeſſed, a tenable place againſt the army which attacked, until the riſing of the Nile? Or did the force of the combined army and the hoſtility of the inhabitants ſubject the garriſon in the event of holding out ſome time, to the moral certainty of deſtruction?

"Should at all events a commander, placed as General Belliard was, have reſiſted as long as poſſible, or did the terms he obtained benefit his country as much as a more vigorous defence?

"Particular attention muſt be paid to the period when the Nile is ſo increaſed as to overflow its banks, and inundate the country, from which a certain time muſt then be deducted for the march of an army, in order to avoid being overtaken by the waters; therefore as the Nile generally riſes to its higheſt elevation in the beginning of Auguſt, the latter end of July will be the lateſt moment until which an army could remain in the neighbourhood of Cairo without conſiderable danger. The animoſity of the inhabitants is acknowledged, for they would, notwithſtanding General Belliard had ſeized on the perſons of the principal Shieks, have certainly riſen on the firſt occaſion, and from the deſertion of the auxiliary Coptic battalions

(who after the ſucceſs of the Vizir concealed themſelves almoſt to a man*), many of them would have had arms; but whether his force was ſtrong enough to have oppoſed his exterior, and kept in ſubjection his interior enemies, is a queſtion which muſt now reſolve itſelf on that eſtimate of ſtrength which may be attributed to a concentrated force of ten thouſand picked men, provided with a powerful field of artillery, and a conſiderable cavalry (having the advantage of ſtrong works, in acting againſt which the aſſailants muſt be divided by a broad river), when oppoſed to enemies thus ſeparated, whoſe total force did not exceed four thouſand five hundred Europeans, and twenty-five thouſand Turks, provided with a very feeble field artillery, and a ſtill weaker battering train.

" To reſolve the third ſubject of enquiry, the diſcontented ſtate of General Belliard's garriſon muſt be placed againſt its efficiency, which makes his a peculiar caſe; and the laſt muſt reſt on the degree of importance attached to the preſervation of Alexandria to France, and how far the ſurrender of Cairo, even with the advantages of the delay in the evacuation, accelerated the fall of that fortreſs.

" The French council of war which deliberated on the meaſure afterwards adopted, was compoſed of eight generals, four of whom, Robin, Lagrange, Duranton, and Bron, voted againſt the ſurrender; the chefs des brigades were then called in, when a majority of voices decided for it. But Dupas, who commanded the citadel, poſitively refuſed to give it up, declaring that he had orders from General Menou to defend that fort to the laſt extremity, and that his opinion alſo coincided with his duty; nor would he, till after repeated injunctions, ſubmit to the orders of General Belliard. General Menou, in ſending thus private inſtruction to Dupas, ſeemed to anticipate and diſapprove of the deciſion of the council of war; indeed his orders afterwards reſpecting the ſurrender were very ſevere; but, intereſted as he was in the event, his opinion muſt be received with caution.

" General Regnier juſtifies the ſurrender on the previous grounds, adding, that there was a ſcarcity of ammunition, each gun having only one hundred and fifty rounds: an argument by no means juſt, for in all moral probability, a third only of thoſe guns would have been in action, as the points attacked could not have employed the ſervice of more; and as 100,000 pounds of powder were found, independant of what was carried away by the garriſon, this cannot be admitted as a plea even for deliberation as to the ſufficiency.

" He alſo repreſents a ſcarcity of proviſions: the magazines were on the contrary amply provided until the riſing of the Nile, and if they had not he criminates indeed his friend, who had for ſo long a time an abundant country open to him, and yet did not ſecure a ſufficient ſubſiſtence; for however he might have predetermined on the ſurrender, ſtill he ſhould have been prepared in every poſſible way for his defence, ſince contingencies might always occur to change the face of exiſting circumſtances. General Belliard's caſe is indeed very hard, when he has thus to defend himſelf from friends as well as enemies."

Although the Arabs are ſo mercenary that gold will ſometimes in-

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* " The Vizir maintained a conſtant correſpondence with the chiefs of theſe corps."

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duce them to ſerve thoſe whom inclination would lead them to deſtroy, they are nevertheleſs capable of entertaining more enlarged and liberal ſentiments. An inſtance of this was exhibited in their conduct at Dirna, when Admiral Gantheaume appeared off the coaſt and offered them ready money for their camels and any price they might demand. On this occaſion they ſaid—"we will enter into no agreement with you, however advantageous the terms might be to us, becauſe your countrymen have been the enemies of the prophet and of man in Egypt; therefore, if your troops attempt to land, we will oppoſe them as long as we can reſiſt, then ſet fire to our houſes, retire into the Deſert with our families and cattle, leaving you only aſhes as your advantages."

They had, indeed, been the enemies of man in Egypt, for in Upper Egypt alone, they "had deſtroyed above forty thouſand inhabitants, and ill treated, in almoſt every place, the women; and yet General Deſaix's conqueſt of that country has been extolled in raptures, as glorious to the French arms and to humanity." Many other honourable teſtimonies are given to the character of the Arabs "to the ſacredneſs of their pledge of fidelity, and the anxious ſolicitude they always manifeſted for the ſecurity of thoſe who placed in them unlimited confidence: they poſſeſſed, in the higheſt degree, that honourable feeling of pride, which is impatient of ſuſpicion, and that virtue which would prefer the ſacrifice of themſelves, rather than betray by a treacherous or cowardly action, thoſe who repoſed on their faith."

On the ſecond of September the capitulation of Alexandria was ſigned. When the news of this glorious event reached England, ſtrange to ſay! ſo much did the Peace appear to have palſied the inhabitants of the metropolis, that not the ſmalleſt ſymptom of joy was exhibited, not a ſingle illumination appeared, in that city, which, but a ſhort time before, ſeemed to *blaze* for the Peace! One ſolitary exception only occurred to this general torpor, at the ANTI-JACOBIN OFFICE, the appearance of which beſpoke the feelings of its proprietors, at the ſplendid termination of an expedition as honourable to the Britiſh arms, as any which the hiſtory of the country records.

General Hutchinſon, frequently ſaid—"the life of every man in this army is ſo valuable to his country, that I feel conſiderable regret in expoſing any to the common chances of war; a hundred ſuch ſoldiers ſaved will be a greater ſatisfaction to me than all the brilliancy of a ſucceſsful aſſault." And Sir Robert Wilſon, very properly, contraſts theſe juſt and generous ſentiments with the prodigal waſte of blood which marked the progreſs of Buonaparte in Italy. Truly does he add—"the warrior, the moraliſt, and the philoſopher cannot differ in their opinion of the reſpective reaſoning." He juſtifies the conduct of General Menou in the ſurrender of Alexandria, the reduction of which he conſiders as certain; and, indeed, ſays more in

juſtification of his general conduct than has been ſaid, by any one, before.

" Although the deſtiny of General Menou had been ſo unfortunate, ſtill juſtice demands that his character ſhould be highly reſpected by his country. Whatever military faults may be urged againſt him, no enemy can traduce his devotion to the ſervice in which he was engaged. Attached by principle and duty to the Republic, he remained faithful and zealous for her intereſts and honour. Thoſe who condemn his meaſures, ſhould conſider that his command was peculiarly difficult from the parties formed againſt him in the army; and who can be ignorant of the danger of ſuch factions, or of the fatal conſequences theſe combinations muſt ever produce? Perhaps a candid and public enquiry into that campaign, before a tribunal where General Menou could expoſe all the particulars of his ſituation, with the motives of his conduct, might altogether exonerate him from the cenſure which is ever attached to ill ſucceſs. One trait, however, is highly honourable to his moral character, and which ſcarcely meets with a parallel in the courſe of the revolution. General Menou retired from a government where he had full command over the revenue, without appropriating any part to his own advantage; he returned to France as poor as when he left his country, and every one knows that his income was inconſiderable. This was an eulogium univerſally beſtowed on him, even by thoſe of his own army, who were moſt hoſtile to his reputation, and the people of Egypt, without exception, agreed as to the fact. In his management of the finances, he indiſputably diſplayed conſiderable abilities, and by regularly iſſuing the pay to the army, completely ſubdued the anti-coloniſt diſcontent, exciting a patriotiſm which induced the ſoldiers to bear with their own ſufferings, in hopes of benefiting the mother country."

After the re-conqueſt of Egypt was thus completed by the capture of Alexandria,

" Every one had been impatiently ſolicitous to ſerve on new enterprizes. Conjecture and ſpeculation were daily agitating the politicians of the army reſpecting the deſtination of thoſe ordered. War, " never ending, ſtill beginning," was the univerſal idea (the French and Vizir alone had better information, for the latter at Cairo had mentioned and inſiſted on the probability of peace), when, to the diſcomfiture of every project and hope, on the 15th of November a veſſel, with a white flag ſtood into Alexandria, and proved to be the Lodi brig, announcing the preliminaries being ſigned; but whether peace is unnatural to ſoldiers, or the terms diſpleated, no joy was excited at the intelligence: on the contrary, had the army heard the ſhouts of Engliſhmen yoked to the carriage of the French aide de camp in the ſtreets of London, the echo would have reverberated in tones of horror; nor would they without ſhame have reflected that this rabble were their countrymen, or would their indignation have been unnatural againſt the hirelings who ſold that national character, which, to maintain, the beſt blood of England had flowed.

" The Lodi brig had ſailed from Toulon, delaying not a moment on her paſſage; for, ignorant of Lord Keith's being at Malta, when off that iſland, ſhe met and hailed a Greek veſſel, throwing at the ſame time a bottle into the ſea, which ſhe deſired the captain to carry to the Engliſh General at Malta, as containing the preliminaries of peace.

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" The bottle was escorted to the admiral's house, attracting much curiosity, perhaps equal to that of the conjuror's.* Hope, doubts, and fears, distracted the anxious crowd during the interval; but when the bottle was broke, the paper read, and the article stipulating the surrender of Malta announced, no words can describe the sensation. Yet to enter into the merits of that treaty, would not be within the limits of this work, and the digression might be impossible to avoid, if the recollection of that impression was permitted.

" Some consolation was found in the possibility of that paper being false. The arrival of the Badine three days afterwards from Toulon destroyed even that pleasure, and the captain of the vessel† increased the despondency by mentioning the acquirement of Piedmont and Elba by France; of Piedmont, so great a military acquisition, independent of the destruction of a monarchical establishment; of Elba, which, animated by the English, had so gallantly resisted French principles and French invasion.

" Here then this narrative must close: yet had further opportunities offered, the troops composing the army of Egypt would have maintained their character, and perhaps some abler but not more faithful historian related their atchievements."

Throughout the narrative the author displays the utmost impartiality, and the most honourable feelings; and the public, we doubt not, will concur with us in opinion, that by his valuable account of this memorable expedition he has rendered a most acceptable service to his country. We cannot conclude our observations on this work, without again recurring to the want of accurate information on the part of our government who certainly sent an army of 16,599 men to dislodge an enemy in possession of every fort and tenable position in the country, and amounting to 32,948 men!!! Extraordinary as this fact is, it is not more extraordinary than that such an army should have completely succeeded in such an object. To state these circumstances, is to pronounce the highest possible panegyric on them. The French lost in battle 3000 men, and 3500 prisoners; nearly 14,000 capitulated at Cairo; 11,000 at Alexandria; and 1500 died of the plague and other maladies. These losses were sustained after the arrival of the English in Egypt. Upwards of 1500 pieces of artillery fell into our hands; and six ships of war and 200 sail of merchantmen, taken in the harbour of Alexandria, were divided between the Turks and English.—Our loss, in all the actions, was, 505 killed, 2723 wounded, and 73 missing.

The narrative is followed by some brief but pertinent reflections on the moral and physical state of Egypt. Of the fertility of that

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* " It may not be universally recollected, that a large body of Londoners once assembled, paying each half a crown to see a man put himself into a quart bottle."

† " It is impossible to define the character, either man of war or merchantman, as, although armed, built, and commissioned as a ship of war, she was laden with bad wine for sale."

country

country the author ſpeaks very highly; and conſiders it alſo as very important in a military and political point of view. He regards Alexandria as the key to Egypt, ſuggeſts the neceſſity of rendering it ſuperior to a *coup de main*, and recommends its complete inſulation by the ſea, as the beſt, and moſt practicable means for effecting that purpoſe.

" In a military point of view, Egypt is of vaſt importance. The Ottoman empire totters, and India muſt be terror ſtruck, if France ſhould ever be allowed the poſſeſſion.

" Whenever ſhe then directed herſelf againſt the former power, thouſands would embrace her cauſe. Infatuated Turks would league themſelves with Greeks, as they did at Smyrna, when Bonaparte was expected, and where he would have arrived, if the extraordinary defence of Acre had not defeated his enterprize. The iſlands, diſaffected and too ſeverely oppreſſed,* would with pleaſure hoiſt the ſtandard of revolt; and the Turkiſh government, without the poſſibility of an effort, muſt be reduced to the neceſſity of accepting the ſevereſt conditions of the conqueror, for on his mercy their lives as well as political exiſtence would depend.

" The views of France on India muſt be more remote, and the chances of ſucceſs more precarious. Many warlike nations are to be ſubdued, before an invading army could reach the Britiſh poſſeſſions in India. No intrigue could ſecure the general friendſhip of thoſe ſtates, through which the paſſage was neceſſary.

" The alliance of Europeans is dreaded in India as the ſerpent's embrace, ſince the bill of ſervices they bring in is only to be repaid by the ceſſion of the whole territory of the employers.

" The deſtruction of Tippoo Saib, and the occupation by the Engliſh of the ſea ports on that coaſt, render a maritime expedition from Egypt nearly impoſſible. Partial ſupplies could ſcarcely be thrown in from thence to hoſtile princes; but the policy of France is too deep, her enmity too rooted, not to deviſe means in proceſs of time for the deſtruction of the Engliſh power in India, and Egypt approaches her too near to this valuable colony.

" Ruſſia, under ſome ambitious monarch, might be induced again to extend her arms, and ſuch an union of force would indeed be a formidable menace.

" A nobleman moſt juſtly celebrated for the extent of his political knowledge and diſtinguiſhed capacity, poſſeſſing alſo the beſt ſources of information, relates an anecdote of his being ſhewn the copy of a plan given in by a Frenchman to the great Catherine of Ruſſia, for the conqueſt of India, which idea appeared then ſo gigantic, that he did not much occupy himſelf with the details.

" Some years afterwards Suwarrow entered Iſpahan: ' then,' ſays he, ' I lamented the inattention, for I thought that I heard his cannon re-echoing in Hindoſtan, and the wonders of the French revolution have removed from my eyes the cloud of impracticability which I had thrown over the attempt.'

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* " No iſland is more diſaffected than Cyprus, and none of ſuch importance in thoſe ſeas. France has too late, let us hope, been ſenſible of its value and her error, in not connecting its occupation with the Egyptian expedition."

" Few

"Few perhaps know that Paul the Firſt drew from the archives this important project, and attempted, in concert with France, the realization; when, fortunately for humanity and his country, death defeated his ſchemes of ambition and unnatural enmity.*

"England, when ſhe undertook the expedition againſt Egypt, diſclaimed the intention of appropriating the conqueſt to her poſſeſſions; but happier would have been that country, and more advantageous might the arrangement have been made for Turkey, if Egypt had been conſtituted as an Indian colony.

"Egypt is neceſſary to England for ſecurity, not as an acquiſition of wealth or aggrandizement. The theatre of her wars with France will ever hereafter be extended to thoſe plains, and ſuch an extenſion of the field of battle muſt be highly prejudicial to the intereſts of Great Britain.

"The maintenance of Alexandria or Malta was abſolutely neceſſary, to remove theſe apprehenſions: perhaps the retention of the former port would have been in the event more beneficial than the poſſeſſion of the whole territory, ſince into this city would have been attracted the merchandizes of Cairo, and the productions of the ſoil, without the important inconveniences, dominion over the whole muſt neceſſarily connect with the maintenance; while Turkey might have been ſecured in her revenue, and the Mameluke power as it was, guaranteed, ſtill preſerved in integrity.

"Malta, from her commanding attitude over the ports of France and the coaſt of Egypt, was the next deſirable ſtation, and which would have protected, as long as England remains miſtreſs of the ſeas, every point ſhe was anxious to guard to the eaſtward of Sicily. As both theſe conqueſts have been abandoned, England ſhould yet apply all the means within her power to oppoſe the future projects of an inveterate enemy on a country which the government of France is attached to by motives of individual pride, as well as of national intereſt."

It has ever been our decided opinion, which we have frequently declared, that Bounaparte will never ſit contented under the loſs of Egypt, the poſſeſſion of which would open a new field to his infatiate ambition, and offer him a new means of gratifying his no leſs infatiate enmity to this country. Excluded as we ſhall be completely from the Mediterranean, by the ſurrender of Malta, whatever ſuperiority of naval force we may poſſeſs, we ſhall never be able to prevent him from ſending a fleet and army to Egypt, whenever he may be ſo diſpoſed;—beſides, if, by his intrigues at the Porte, he ſhould extort from the Turkiſh government a voluntary ceſſion of Alexandria, under what pretext could Great Britain object to ſuch an arrangement, after her acquieſcence in the ceſſion of the Iſle of Elba, of Louiſiana, the Floridas, and the Duchies of Parma and Piacenza? The *principle* once admitted the *practice* follows of courſe, and all objection is at an end.

The *Appendix* contains all the official diſpatches, articles of capitulation, and other authentic documents, connected with the expedition, and the whole forms a moſt valuable maſs of important information.

* "One diviſion was already on its march, which was to have been followed by another, when a corps of fifty thouſand men would have aſſembled in the autumn of 1801 on the borders of the Caſpian Sea."

On the State of Europe before and after the French Revolution; being an Answer to "L'Etat de la France à la fin de L'an. viii." By Frederick Gentz, Counsellor at War to his Prussian Majesty, &c. &c.* Translated from the German, by John Charles Herries, Esq. 8vo. Pp. 512. 8s. Hatchard. 1802.

THE work of Citizen Hauterive, to which Mr. Gentz has here given a full and complete answer, was reviewed by us, on its first appearance, when we took occasion to expose its principal fallacies, and to reprobate its avowed object. But glaring and palpable as were the falsehoods and misrepresentations with which it abounded, still the influence of France over the presses of the Continent prevented any regular confutation, and even sufficed to give them currency and credit, in a considerable part of Europe. To Mr. Gentz, then, Englishmen must feel peculiarly indebted, for standing forth in vindication of their character and principles, and for removing the film which France had laboured to cast over the eyes of foreigners, in order to instil into their minds, the most unfounded and unwarrantable prejudices against the government and people of Great Britain.

Important as this volume is in itself, it is rendered more so by a long and able preface, by the translator, in which he discusses two points, in Hauterive's book, which Mr. Gentz had reserved for future notice. This preface, which displays great ability and knowledge of the subject, we shall first consider.

"From the moment," says Mr. Herries, "when the present government had established itself upon the ruins of the last jacobinical authority, the principles and events of the revolution were no longer themes of praise and admiration for the political writers of France. *Liberty and equality* had retired before the bayonets of Buonaparte's grenadiers; democratic tyranny had yielded to the genius and fortune of an aspiring soldier; and the admirers of the change could not celebrate the event without condemning the conduct of the *great nation* during the ten years that preceded it."

This is true. Such *was* the policy of Buonaparté in order to reconcile the people to his violation of that solemn oath which he, in common with all the armies of France, had repeatedly taken, to maintain and defend to the utmost the existing constitution; and also to that yoke which he had prepared for them. But even then he did not scruple to employ many of the principals and of the most active agents in all those events which he found it expedient so loudly to condemn (although he had taken an active part in them himself), and now, that he finds such condemnation must afford a complete justification of the conduct of England and her allies in respect of

* There is a French translation of this work, printed in London and published by Deboffe and Dulau. *Rev.*

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the war, he inſtructs his hirelings to hold a different language, more ſuitable to his preſent profeſſions and practices, which, in regard to the independence of foreign ſtates, are exactly the ſame as thoſe of Briſſot, of Roberſpierre, and of Marat. The principal point which Mr. Herries undertakes to diſcuſs is that which reſpects the maritime law of Europe, and the rights of belligerent powers, which ſo many profligate attempts have been made, at different times, to violate and to aboliſh. To this ſubject Mr. Hauterive had devoted one of his chapters, on which his opponent thus pointedly animadverts.

" After ſome general obſervations on the ſituation of neutral powers in time of war, which are neither very new, nor very perſpicuous, he proceeds thus:

' I have mentioned the maritime preponderance of England; the conſciouſneſs of her ſuperiority has given riſe to pretenſions which the relative weakneſs of other powers has permitted her to enforce as rights; whence two diſtinct maritime codes, the one acknowledged by all Europe, the other inſiſted on by England alone.'—P. 175.

" To impute conſummate ignorance to the writer of ſuch a paſſage, would be to carry lenity too far. He was writing for the French government, and of courſe poſſeſſed better information. Though it be eaſy to gueſs the object, it is very difficult to conceive the aſſurance neceſſary for aſſerting ' *that the maritime law insisted on by England, is one which she has set up in consequence of her naval superiority.*'

" He muſt have truſted to two things: 1ſt, that nobody would read the whole of his book, and 2dly, that all his readers would be utterly ignorant of hiſtory; for a knowledge of hiſtory, or a peruſal of his work, are alike ſufficient to refute his aſſertion. In another place he has taken extraordinary pains to ſhew that the *Navigation Act* is the original cauſe of this fatal preponderance of the Engliſh marine. Now the Navigation Act took place in 1651. He muſt therefore renounce all conſiſtency, or aſſert that the maritime law of England was unknown till near the end of the ſeventeenth century. But the maritime law of England is the maritime law expreſſed and defined in the *Consolato del Mare*, a work publiſhed in the thirteenth century, and even then ſtated as ancient and eſtabliſhed; explained and commented upon by Grotius *(de Jure Belli & Pacis)*, by Voetius *(de Jure militari)*, and by many other celebrated juriſts who lived *before* the eſtabliſhment of that very ſuperiority which is ſaid to have produced their doctrines. The eminent writers of France and Germany, who have treated the ſubject in the laſt century, have uniformly quoted the above-mentioned as the higheſt authorities. The pretended recent code is almoſt univerſally referred to the *eleventh century:* and its firſt poſitive document is dated by none later than the *thirteenth*; ſo that the maritime law of England was the law of Europe, long before any ſuch extenſion of her commerce, or ſuch naval ſuperiority as could have given riſe to it in the manner here deſcribed.

" So much for this ill-digeſted attempt to connect the *maritime law* with the *maritime power* of England.

" The author then expatiates on the advantages of the ' *code acknowledged by all Europe*;' *the entire freedom of neutral commerce in time of war*; and we might infer from what he ſays, that England is guilty of the greateſt folly for not adopting it, becauſe ſhe would neceſſarily be the greateſt gainer

gainer by it. He then proceeds to obſerve, 'France has always given leſs diſturbance to the commerce of neutrals than any other maritime power.' This is a round aſſertion; and I only notice it, to obſerve that it is contradicted by very good French authority. *Valin* declares that the ordinances of the French marine went at one time beyond the practice of every other nation, except Spain,* in ſeverity; for they condemned *both* ſhip and cargo, when *either* was the property of an enemy: England can never be accuſed of ſuch rigour.

'France has been the firſt to propoſe at home and abroad, that neutral commerce ſhould be freed from all its ſhackles; that cruiſing ſhould be aboliſhed; and that the commercial profeſſion, its agents, &c. ſhould for ever be exempt from violence and hoſtility.' France has not deviated from her ordinary politics in this reſpect:—ſhe has always diſtinguiſhed between the *right* and *expedient*; and has never failed to renounce the former where it could not be combined with the latter. She is perhaps not ſingular in this reſpect; but why talk of her juſtice and generoſity.

"It coſt her nothing to make the legiſlative and diplomatic propoſal alluded to in ſuch terms of praiſe by Citizen Hauterive. She proclaimed and preached up the perfect freedom of neutral commerce, at the commencement of the late war, at a time when it was neceſſary to herſelf, and injurious to her rival. But in this ſhe was ſo little ſtudious of conſiſtency, that as early as the 9th of May, 1793, ſhe paſſed a decree more ſevere than had yet been ſeen in Europe againſt the trade of neutrals; and afterwards continued to repeal and renew her maritime ſtatutes day after day, as occaſion ſerved for enforcing or relaxing them."

Mr. Herries then enters into a brief, but able and perſpicuous, review, of the riſe and progreſs of that confederacy which aimed at the humiliation of England, by a ſubverſion of an eſſential part of the eſtabliſhed law of nations, and completely demonſtrates the falſehood of every aſſertion advanced by Mr. Hauterive on the ſubject. We lament our inability to lay before our readers the whole of this diſcuſſion, which ſets that important queſtion in a clear and ſatisfactory point of view. The author's *concluſions*, however, which are fairly deducible from his premiſes, we ſhall extract.

"From theſe obſervations I think we may draw the following concluſions:

"That until the year 1780, France and England aſſerted the ſame principles in the practice of maritime warfare; and that if in their conduct towards neutrals there was any difference, the greateſt ſeverity was on the ſide of France.

"That at that period, England being engaged in a conteſt which threatened to exceed her ſtrength, the powers of the North proclaimed their determination to reſiſt a practice that debarred them from conſiderable ſources of gain; and France, eager to ſeize an opportunity to injure her enemy and rival, and check the growing ſuperiority of the Britiſh navy, immediately concurred in that enterpriſe to overturn the law of nations; making a merit of renouncing rights which were no longer ſo uſeful to her, as the re-

* "Spain only adopted this ſeverity in imitation of France."

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nunciation; loudly contrasting her compliance with the tenacity of Great Britain, and even affecting to be the first mover and prime supporter of this new system, from motives of the strictest justice and most extensive benevolence.

"That during the late war it became still more the interest of France to revive the principles of the armed neutrality, because her own navy was reduced to insignificance, and her commercial marine nearly annihilated. Accordingly, the history of her transactions with the neutral powers, is one continued series of varied attempts to excite a maritime coalition under that pretence, against England. The *liberty of the seas* was the specious cry at home and abroad; while her practice, as far as her reduced means would reach, was a constant transgression, not only of such professions, but even of the ancient law of nations which they were designed to supplant.

"That her efforts in and out of Europe proved unsuccessful, till some circumstances of a different nature had disposed a great potentate of the North to second her plans of hostility to England; that her labours redoubled with this dawn of hope; and that the official publication written at this period by Mr. Hauterive, was a part of them.

"That this publication, addressed not to France but to Europe, was an attempt to inflame the minds of all nations and all princes, and to excite a general coalition against this country. In a chapter (a very principal part of the work) appropriated to the rights and relations of neutral powers, it is endeavoured so to blend and confound the *commercial prosperity* and *maritime practice* of this country, as to render both equally odious, wherever jealousy or avarice has created an aversion to either; and thus to procure the co-operation of all Europe in a plan, not merely to deprive us of the right of searching neutral traders, and capturing enemies property in time of war, but to ruin the very foundation of our happiness, to attack all the sources of our industry, to aim at the annihilation of our commerce, and finally to seek the destruction of Great Britain, as of a monster devouring the substance, and trampling on the independence of Europe.

"That the assertions in this part of the work are generally false, and the arguments, for the most part, fallacious; so that a very slight knowledge of history is sufficient to refute many of its leading points. These assertions and arguments were, however, intended to support the principles, and to display the views of the men now at the head of affairs in France; and we must not suppose that they have renounced them because of the sudden death of the Emperor Paul, and the good sense of his successor, defeated their plans. England will ever be the object of such plans, while she continues to be the stay and bulwark of Europe, against a power whose ambition knows no bounds, and whose thirst of aggrandizement must be assuaged by continual acquisitions, even in the midst of peace.

"Finally, that the tremendous storm which threatened us from the North, having been partly dispelled by the above unexpected circumstance, highly favourable to Great Britain, has been entirely broken and averted by the vigour and promptitude of our arms, and the moderation and wisdom of our councils. That the treaty of the 17th of June does great credit to the ministry by whom it was concluded; and that we may rest assured, that, under their guidance, the honour of our country will be effectually asserted, and its interests vigilantly guarded. We may confidently hope that the plans announced by Hauterive for ruining this country, will prove abortive, from the want of co-operation on the part of those powers, without which they,

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cannot be carried into effect: and that the nations of Europe will long continue in a ſtate of inſenſibility and indolence (that is, of prudence and integrity) of which they are accuſed in this publication, where it is ſaid that they have ' *ni le diſcernement neceſſaire pour ſentir tout le prix de la liberté, ni aſſez de reſolution pour ſecondre les efforts de leurs liberateurs:*' which is in Engliſh, ' that all the remonſtrances, threats, and ſolicitations of France are unable to provoke them to enter into a conſpiracy to annihilate their country, and enſlave themſelves."

The next point of conſideration with Mr. Herries, is that chapter of Hauterive's book, in which he compares the wealth and reſources of France with thoſe of England, and infers that the former are artificial and precarious while the latter are ſolid and immoveable.

" Among the truths which are ſtudiouſly intermixed with the ſophiſms in this diſſertation on the decline of England's proſperity and reſources, there is one which Hauterive advances with peculiar emphaſis, and exhibits in more than one place: he cannot therefore refuſe to be judged by it; and we require no more. Theſe are his words: (page 263:) ' In the ſocial organization of modern times, the population of a country is the moſt infallible criterion of its proſperity.' And again (page 264), ' It is a truth beyond diſpute, that a nation cannot be impoveriſhed without being depopulated, nor depopulated without being impoveriſhed. And whenever a ſtate preſerves its population in defiance of cauſes that have tended to diminiſh it, we may reſt aſſured that it has preſerved all the ſources of its real wealth.' This is clear and explicit; there is not in the whole of his work a point on which he is more decided. We aſſent, without reſerve, to his poſition, and deſire no better grounds for demonſtrating the falſehood of his aſſertions with reſpect to this country: *fas eſt et ab hoſte doceri.* To the *major* which he has given us, we need only apply the reſult of the late population returns* as a *minor*, and leave to him or any man of common ſenſe to draw the inference.

" As for the ineſtimable advantages, the immenſe reſources, the happy conſtitution, and the ſimple organization of *France* which he contraſts with the artificial ſyſtem and exhauſted ſtate of this country, we are not deſirous of detracting from them. A few years will prove whether he has reaſoned right; and ſhould the reſult exceed his moſt ſanguine expectations, England will never have cauſe to lament or dread the proſperity and ſecurity of her neighbour; we ſtand upon too broad a baſis to envy the happineſs of other nations; the riches of France can never make us poor. We cannot however but obſerve, that, if France be really ſo protected by her ſituation, ſo fertile in her ſoil, ſo rich in the induſtry, and ſo ſecure in the valour of her ſons, Europe has the greater reaſon to complain of her conduct, and to execrate her politics. If rich, why did ſhe go forth to rob and plunder others leſs opulent? If above want of every kind, what tempted her to ſeize upon the property, and trample on the liberties of her neighbours? If her poſition and reſources render her independent of the friendſhip, and impenetrable to the hoſtility of all the world, why do we ſee her unprofitable ambition pulling down all the humbler edifices around, to add unneceſſary buttreſſes to a fabric ſo perfect and ſo ſolid?"

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* " Vide Appendix, No. III."

Then

There can be but one general anſwer to all theſe pertinent queſtions;—viz. The reſolution to complete the diſorganizing ſyſtem of the firſt revolutioniſts, by ſetting fire to the four corners of Europe, and ſo revolutionizing at leaſt one quarter of the world. Mr. H. purſues this diſcuſſion with equal ſpirit and ſucceſs, and in his obſervations on the national integrity of this country, as the ſolid baſis of its proſperity, he is not more forcible than juſt.

"It is ſcarcely credible that Hauterive ſhould have ventured to compare the future proſpects of France with thoſe of England, on the ground of public credit; and that he ſhould have given the preference to the former, becauſe, ſays he, 'her national debt is a burden of 3,000,000 ſterling only, and one half of that conſiſts of annuities.' He ſhould have added: This is not what ſhe *owes*, but what ſhe has agreed *to pay*; and the violation of public faith, which reduced her *annual charge* to this ſum of 3,000,000 ſterling, added much more to its real weight than it took from it nominal value. It may appear paradoxical to aſſert, that the French national debt, at the higheſt pitch to which it ever attained, would be a more eaſy burden now, if it had been faithfully maintained, than is the comparatively ſmall ſum which remains of it; but every perſon who conſiders the nature of public credit will allow it to be true. It is by the violation of its engagements, by the breach of public faith, that a government contracts the moſt intolerable burdens, and dries up the moſt plentiful reſources; and that of France might ſupport and provide for a debt five times as great as what ſhe now acknowledges, with infinitely greater eaſe, if ſhe had not ſported with the confidence of her creditors. The annual charge of the national debt of Great Britain is about 22,500,000l.; and it will not be denied, that ſhe diſcharges this with leſs difficulty and preſſure than the French do their 3,000,000l.: but had ſhe only violated her engagements in a ſingle inſtance, had ſhe defrauded her moſt inſignificant creditor of the moſt trifling claims, ſhe would now perhaps be labouring under all the financial diſtreſſes of France.

"I cannot help ſubmitting the following ſtatement to my readers: it is an exact account of the liquidation of an acknowledged claim upon the French government.

"Suppoſe the claim to be for £50,000 tournois, or French livres, which, according to the *ſcale of depreciation*, may be aſcertained to be worth 9000. Of theſe 9000 livres one third is paid in *rentes proviſoires* a fund now worth about 48 per cent. and the remaining two thirds is paid in *bons deux tiers*, another fund, worth, according to the laſt quotations, 2½ per cent. or 50 ſols for a hundred livres: the account will then ſtand thus:

3000 livres, at 47½ *a* 48 per cent.	-	1440 livres.
6000 ditto, 2½ per cent.	- -	150 ditto.
9000		1590 livres.

"Theſe *rentes proviſoires* and *bons deux tiers* are to be funded in the *Tiers conſolidés* (a 5 per cent. fund, now worth about 57 per cent) one year after the peace. At this rate, liquidated claims on the French government are worth little more than one ſixth of their nominal value.

"*The claims of foreigners, of whatever nation, on the Britiſh government, are paid without deduction of a ſingle farthing.*"

Having thus proved, in contradiction to the Conſular calumniator of our country, Citizen Hauterive, that the *commerce*, *revenues*, and *population* of England have not been diminiſhed by the war, and that her *public power* has not been created and ſupported by it, he diſclaims all idea of contending that the war has been a ſource of proſperity and gain to this country. He even aſſerts, that "the arguments are irreſiſtible by which it is maintained that it (the war) muſt have tended to diminiſh" our wealth and commerce. If he mean to ſay that our commerce would have been greater, if the war had not taken place, we can only lament that he has not adduced any one of thoſe irreſiſtible arguments to which he refers, in order to prove his poſition. For it certainly will require ſome very powerful arguments indeed to convince us, that our commerce would have been greater if all the other maritime powers had enjoyed their uſual proportion of the trade of the world, than when it was nearly confined to ourſelves. Here we think his anxiety to combat a falſe, weak, and ridiculous poſition of Hauterive's, that we continued to war for our commercial intereſts, has led him to attempt to prove too much. That it would have been much better for us if the war, conſidered merely as a queſtion of finance, had never taken place, is unqueſtionably true; but that our trade would have been more extenſive is ſcarcely credible. In his unqualified commendation of the laſt convention with Ruſſia, we alſo think, Mr. Herries does not diſplay his uſual ability and judgment. When he aſſerts, that "it does great credit to the miniſtry by whom it was concluded"—that "it has, in all human probability, precluded the recurrence of thoſe dangers by its wiſe and liberal ſtipulations, equally juſt and ſatisfactory to all parties concerned in it;" and "that it ſeems to have left no dubious point in maritime law which might ſerve as a pretext for any future quarrel with Great Britain, as a handle for any future intrigues of France,"—when he aſſerts this, he makes an aſſertion without proof, and in a caſe which certainly requires proof, becauſe the reverſe of this affirmation has been not only maintained, but moſt ably defended by a regular and powerful train of reaſoning, by one of the firſt ſtateſmen, in this or any other country. Before Mr. Herries had made ſuch a peremptory aſſertion in the face of ſuch an authority, he ſhould have confuted the arguments of LORD GRENVILLE as fully and ſucceſsfully as he has thoſe of Citizen Hauterive. It was our fortune to hear the debate on that convention in the Houſe of Lords, and we have ſince peruſed, with that attention which the importance of the ſubject demands, both the printed ſpeech of Lord Grenville and the ingenious vindication of the treaty, in a *ſemi-official* publication, and we have drawn a concluſion the very reverſe of that which appears ſo incontrovertible to our author. How, indeed, that article of the convention, in which the principal naval ſtores are excluded from the liſt of contraband articles, can be ſatisfactory to ſuch a zealous friend to the rights and intereſts of his country, we are at a loſs to conceive. We could wiſh that he had ſtudiouſly avoided one of the errors which may be ſo juſtly cenſured

ſured in his opponent—that indiſcriminate praiſe which is diſtinguiſhed by the appropriate term—*adulation*.

His remarks on the work of Mr. Gentz are ſtrictly juſt.

"Mr. Gentz has divided the following work into three parts: the two firſt will be found intereſting to the general politician; the laſt is particularly ſo to the Engliſh reader. The firſt part treats of the ſtate of Europe before the French revolution; the ſecond deſcribes the effects of that event, and the condition in which the continent has been left by the war to which it gave riſe; and the third is a diſſertation on the preſent relations of France to her friends and enemies. The fourth chapter of this laſt diviſion is an inquiry into the complaints which have been ſo generally and ſo loudly urged on the continent againſt what has been ſtrangely called the 'commercial tyranny of the Engliſh.' Mr. Gentz has here diſplayed the falſehood of the opinions concerning the nature and origin of our commercial ſuperiority, which have been induſtriouſly circulated by our rivals, and too eaſily adopted by ignorance or envy among the nations whom it was intended to excite againſt us. It will not be denied, that a refutation of ſuch opinions is highly important to our intereſts; and it is obvious that the arguments on our ſide muſt in this caſe acquire conſiderable weight from the country and character of the perſon who has undertaken the cauſe of truth and juſtice. It muſt be remembered that it is a *Pruſſian* writer, entirely unconnected with England, and unbiaſſed by national prejudice, or views of party, who vindicates the character of Great Britain, and expoſes the folly of regarding her wealth and power as detrimental to the proſperity, and incompatible with the ſecurity, of the reſt of Europe."

Our obſervations on, and extracts from the tranſlator's preface, or *introduction*, have been extended ſo far, that we muſt neceſſarily poſtpone our remarks on the book itſelf to a future number.

Remarks on the local Scenery and Manners in Scotland, during the Years 1799 *and* 1800. By John Stoddart, L. L. B. 2 vols. large 8vo. Pp. 684. 1l. 11s. 6d. or with coloured plates 3l. 3s. Miller. 1801.

WE have had frequent occaſion to obſerve, that no country has yet been ſo minutely nor ſo accurately deſcribed by travellers, as to leave no ſubject for novel deſcription, or for new remarks, to ſucceeding touriſts. The publication before us exhibits a ſtrong proof of the juſtice of this obſervation, for as much pains have been taken to give a full and adequate deſcription of Scotland, ſtatiſtical, philoſophical, botanical, mineralogical, and agricultural, as were ever beſtowed on any other portion of the globe. Moſt of the ſame places, and views, too, which are deſcribed by Mr. Stoddart, have been deſcribed by preceding writers. Dr. Garnett, in particular, went over nearly the ſame ground, and devoted two quarto volumes to the de-

ſcription of what he had ſeen.* Yet will Mr. Stoddart's publication be found equally amuſing and inſtructive, to the readers of Dr. Garnett's production, or of thoſe of Knox, Gilpin, Sinclair, and Saint-Fond. The ſame objects may preſent themſelves to different beholders in a different point of view; they may ſuggeſt different remarks to minds differently conſtituted, or trained to different habits of thinking; and former deſcriptions of them may cauſe them to be regarded with a more inquiſitive eye, and with a more ſcrupulous attention, and hence not only new information may be acquired, but old errors exploded, and inaccuracies corrected; all which tends to the eſtabliſhment of truth, and to the formation of a correct judgment. In this latter point of view Mr. S.'s book will be found highly uſeful, as, poſſeſſing good taſte and a well formed judgment himſelf, together with that indefatigable induſtry and attention, which can only ſpring from an enthuſiaſtic admiration of the objects of reſearch, he has been enabled to correct many of the errors of his predeceſſors, but more eſpecially of that reſpectable touriſt, Mr. Gilpin.

The author's own notions of the qualifications of a touriſt, and his account of the object which he propoſed to himſelf, in undertaking his excurſion, in which, be it obſerved, his modeſty is conſpicuous, will beſt teach our readers what they have to expect from a peruſal of his book.

"*Tours* are the muſhroom produce of every ſummer, and Scotland has had her ſhare: but without wiſhing to detract from the juſt merit of my predeceſſors, and, indeed, abhorring the petty envy, which would pluck a garland from the head, that wears it with applauſe, I may preſume to ſay, that as my notions and feelings at ſetting out were peculiar, and as the occurrences of my way were modified by them, it is probable that the ſketch of my recollections will alſo have its peculiar character. Within the limits of idleneſs and obſervation, there is ſurely much to be gleaned, which may ſerve as palatable and nutritious food for the mind; at leaſt, as no unwholeſome ſubſtitute for the clear intellect, and powerful feeling of our forgotten writers.

"In fact, tours are read, as much as any other ephemeral productions; and ſome of them live. This vitality is not founded on trite notices, or trivial occurrences. Neither author nor reader uſually looks with much complacency on the enumeration of mile-ſtones, and public-houſes, or on the 'moving accidents' by broken chaiſe and ſandy road; nor, indeed, do we much care to hear, what travellers are ſometimes anxious to tell, that they were 'clothed in purple and fine linen, and fared ſumptuouſly every day.' Theſe incidents have their weight; ſome ſuch information is, in its way, uſeful; and no book of travels can be complete without it. I may add, that the ſqueamiſhneſs of modern taſte is too readily diſguſted with detail, and feels too little the importance of tracing nature in her minuter operations.

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* See ANTI-JACOBIN REVIEW, Vol. 5. p. 372. Vol. 6. p. 47.

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"A work, however, which aſpires to any permanence, muſt reſt on more ſolid merits; it muſt contain either a communication of important phyſical facts, and diſcoveries, or an accurate tracing, and novel illuſtration of human feelings. Natural philoſophers of late have not unfrequently been travellers. They have diſplayed great talents and induſtry, they have accumulated much valuable matter, and their labour has richly deſerved its reward; but high merit in this, as in all other lines, is rare: it demands a peculiar combination of favourable circumſtances, a predispoſition toward, and a long purſuit of the requiſite ſtudies, a ready eye for obſerving facts of a particular claſs, and a well-furniſhed judgment, to ſerve at once as their ſtandard, and ſtorehouſe. To ſuch merit I cannot lay claim. Little verſed in phyſical ſcience, I have conſidered with caution, and ſhall mention with diffidence, whatever appeared to me, in this point of view, novel or intereſting.

"If there be any value in the following pages (and it would be an inſult on the public, not to expreſs my hope, that they will contain ſomething valuable), it will be confined to the 'humbler field' of taſte, to 'inveſtigating the ſprings, and tracing the courſes' of its aſſociation with ſenſible objects, and with inward ſentiments. Theſe laſt grow up into general and abſtract forms, from the exerciſe of particular ſocialities.—They are ſtrengthened by compariſon with the principles, which have acquired 'a local habitation and a name,' by being embodied in the great works of art—ſo far the proceſs may be carried on (as it is carried on, by the moſt numerous claſſes of civilized ſociety), in the midſt of cities; but the higheſt perfection and poliſh cannot be given, unleſs we eſcape, now and then, to the freſher air, and freer ſpace, the lovelier forms, and livelier colours of the country; where the ſoul is aided, in her ſelf-collecting efforts, by eaſe, and quietneſs, and ſolitude. Feeling is no where ſo largely fed, no where ſpreads ſo widely, and vegetates ſo luxuriantly, as where nature diſplays her operations on a vaſt ſcale, and in a beauteous variety."

Certainly, then, nature has furniſhed ample food for feeling, in the mountains and lakes of Scotland.

Mr. Stoddart embarked on the Thames in a Berwick ſmack, on the 14th of July, 1799, and landed at Leith. The buſy, buſtling ſcene of the river affords him ſubject for many juſt and appropriate obſervations, than which none are more juſt and appropriate than thoſe upon commerce.

"The firſt ſentiment of the mind is admiration of that wonderful principle, which has wrought ſo ſurpriſing a change in the moral and phyſical conſtitution of the globe. We ſeem inſpired with enthuſiaſm to fall down and worſhip the golden image of commerce; but reflection bids us pauſe, and conſider whether this mighty engine may not be overworked; whether there is not ſome foundation for the complaints of our poets and moraliſts, who have deprecated the march of luxury, and dreaded the ſubſtitution of artificial wants for natural affections. Truth probably lies in the middle. Commerce is a great inſtrument in the hand of reaſon to connect and intermarry the wide-ſpread families of mankind; but let us not truſt to reaſon alone—let us not wholly ſubmit our feelings to our purſes, and counters, and ledgers—let us never forget, that though the

buſineſs of the head is calculation, the buſineſs of the heart is enjoyment. We may be very rich in products, and manufactures, and population, and very poor in the ſpirits and minds of men."

Such remarks, at the outſet, led us to form very high expectations of the work, nor have we been diſappointed in the peruſal of it. The *bare-footed* damſels of the north will not be diſpleaſed with the author's apology for a cuſtom which the *well-ſhod* nymphs of the ſouth are apt to condemn too harſhly and too haſtily.

"An Engliſhman is apt to be ſurpriſed, and ſomewhat diſguſted, at obſerving all the lower claſs of women (and at Leith he will ſee few others), trudging through the ſtreets, and entering the houſes, with bare feet. We have aſſociated ſuch an appearance with ideas of poverty, and of a want of cleanlineſs; and we are diſpleaſed to ſee women in neat gowns and caps, and perhaps, in laced cloaks and bonnets, without ſhoes or ſtockings, or, what is ſtill more diſagreeable, with ſtockings which have no feet. In the larger towns of Scotland, this appearance is confined chiefly to the pooreſt claſſes, and is ſeldom ſeen in the houſes of the opulent; but even in very reſpectable families in the country, it is not uncommon to ſee the female ſervants barefooted. A very little uſe, however, reconciles a perſon to this cuſtom; eſpecially if he has been in the habit of contemplating the works of the great painters, who ſeldom introduce the human figure wholly clothed. It is a very weak morality, which treats the contemplation of the human form divine, as in itſelf vicious: and, on the other hand, the habits and notions of civil ſociety require a reſerve and modeſty, whoſe ſtandard varies with times, and places, and faſhions. An over faſtidiouſneſs in this reſpect is, perhaps, more adverſe to true purity of mind, than the artleſs ſimplicity of early times, and leſs poliſhed countries. Ideas of decency and propriety are not the only ones, which enter into our conſideration of dreſs; the contraſts which its ſweep and length of ſtraight line afford, with the ſhort curves and angles of the body, are one great ſource of pleaſure; and perhaps the moſt admirable effect in painting is pruduced, by a mixture of *nude* and drapery, ſomewhat ſimilar to the dreſs of the Scotch women. Nor is this cuſtom ſo unfavourable to cleanlineſs as may be ſuppoſed; the feet being as bare as the hands, are waſhed with like eaſe; and the eye is as ſeldom diſguſted by dirtineſs in the former as in the latter. One bad conſequence, indeed, reſults from it: hard labour and expoſure to the weather deſtroy that delicacy of proportion, which we naturally expect in the female frame, and which contributes, in no ſmall degree, to our admiration of the ſofter ſex. There is a medium between this cuſtom, and that artificial confinement of the feet, which at once diſtorts and weakens them: and trivial as theſe conſiderations may appear, they are no leſs connected with health and convenience, than they are with taſte."

The deſcription of Edinburgh, and its vicinity, is very minute; and here the author takes occaſion to explain his acceptation of the term *picturesque*.

"I ſhall here beg leave to make a ſhort digreſſion, on the meaning of the term picturesque; and as I have more reſpect for true etymology, than is commonly paid to that ſcience, I ſhall begin with the derivation of the word.

word. Its original, I apprehend to be, the Italian *pittoreſco*, which, according to the general analogy of our language, we might very allowably tranſlate *painteriſh* (for our *iſh*, the Teutonic *iſc*, the Greek ικος, and the Italian *eſco*, are all of the ſame family); and it muſt have been firſt applied to whatever ſeemed to *belong to*, or to be the excluſive province of the painter. As far, therefore, as the ſublime, or the beautiful could be conveyed by the pencil, they were properly termed pictureſque; and many objects, whoſe predominant characteriſtics were neither ſublimity, nor beauty, being equally fit for painting, received the ſame denomination. But this was not all: the painter is rather a man of genius, than of ſcience; his object is not ſo much to inſtruct, as to pleaſe, and ſurpriſe. Even among the objects of his delineation, therefore, ſome are more congenial to his own feelings, than others; and he delights rather, in the intricacy, and variety of diverſified nature, or of eccentric art, than in the common, every-day productions of the former, or the regular, ſyſtematic combinations of the latter. On the other hand, the painter is alſo a man of taſte; his love of the novel and irregular is chaſtened by a certain harmony of feeling; and there are extravagances, to which, as unſuitable to his art, he refuſes the title of pictureſque. From theſe conſiderations, it will appear, that in judging of this ſubject, no principle, applying only to a part of any compoſition, or to a particular quality in that part, can be allowed to weigh againſt the combined effect of the whole. Colour may be corrected by form, light by diſtance; and the ſoft flowing lines of beauty, the whimſical breaks and abruptneſſes of the romantic, or the continuity and maſſiveneſs of the ſublime, may all, by the powerful operation of nature, be rendered ſubſervient to pictureſque effect."

His account of the revenue ariſing from the diſtillation of whiſkey in Scotland is curious.

"The preſent duty is levied, in three different ways, and conſiſts (per gallon) of 108*l.* annually, on the content of the ſtill; of $1\frac{1}{2}d.$ on the waſh, in working; and of 1*s.* on the ſpirit, when manufactured. By the loweſt eſtimate, the ſtill is drawn off 96 times a day, during 200 days in the year; and 48 times, during 100: in the working, 96 gallons waſh produce 19 gallons ſpirit; therefore each gallon content may be ſaid to afford 4750, which at 108*l.* is about $5\frac{1}{2}d.$ per gallon; add to this $7\frac{1}{2}d.$ for the waſh duty, and 1*s.* for the ſpirit duty, the whole amounts to 2*s.* 1*d.* About ten years ago, there was only an annual tax of 1*l.* 10*s.* per gallon on the content, which was raiſed ſucceſſively to 9*l.*, 18*l.*, 27*l.*, 54*l.*, and 108*l.* When it was at 9*l.* a meeting was held at Edinburgh, by the gentlemen deputed on the part of the diſtillers, and of the corn-growers, from all parts of Scotland, at which it was generally agreed, that the manufacture could bear no higher impoſition; yet ſince the very great increaſe, the profit, both to the diſtillers, and to the revenue, has been more than proportionably augmented. A ſingle manufacturer is ſaid to have realized 160 000*l.* in a very few years: and the produce of the cuſtoms in Scotland (of which this forms the chief part), from July 1798 to July 1799, amounted to 260,000*l.*"

This enormous conſumption of ſpirits leads the author to advert, briefly indeed, to the moral and phyſical effects of drinking ardent

ſpirits, and he obſerves, that "it has long been a *ſort of faſhion to declaim*" againſt the uſe of them, by the lower orders of people; and that "many thinking men have attributed to this cauſe great defects in their health, induſtry, and morals." As Mr. S. admits this to be a matter of "much moment," we do not ſee how an enquiry into its merits can be called *declamation*, nor with what propriety, the occaſional cenſures of the practice can be termed "a ſort of faſhion." They are certainly not frequent enough to juſtify the application of ſuch a term to them, nor do they come from men who are likely to be ſwayed by *faſhionable* notions, or faſhionable principles.—We, certainly, are among thoſe "thinking men" who impute to the uſe of ſtrong liquors, not only "great defects in the health, induſtry, and morals of the lower orders of ſociety; but who, ſpeaking from better information and greater experience than Mr. S. can be ſuppoſed to have on ſuch a ſubject, give it as the deliberate conviction of our minds, that to the immoderate uſe of ſpirituous liquors, may be traced that ſyſtematic profligacy, contempt of religion, and corruption of morals, which prevail, to a degree unprecedented and almoſt incredible, among the lower claſſes of people in the metropolis of the Britiſh empire; and which, 'tis probable, obtain alſo in other great towns. That men who are much expoſed to damp and cold may require the occaſional ſtimulus of ſtrong liquors, to avert the natural effects of ſuch expoſure, we can eaſily conceive; but between the uſe of liquors, as a regular beverage, and the uſe of them only, as a medicine, there is a wide difference; and, highly as we reſpect Mr. Burke's authority, we can neither concur with his ſentiments on this ſubject, as expreſſed in the pamphlet to which the author alludes, and of which we gave our opinion at the time of its appearance, nor with thoſe of Mr. Stoddart himſelf.

After a fortnight's ſtay at Edinburgh. Mr. Stoddart and his companion determined to proceed on their journey, on foot, which mode of travelling our author thus defends.

"The pedeſtrian has many advantages in ſeeing, and knowing the country, through which he travels. He moves leiſurely along; he is induced frequently to ſtop, and look round him; he does not ſwallow too much for his mental digeſtion, and yet his intellect is never without food. He is encumbered with no retinue, is wholly independent, can deviate to the right or to the left, and return with the ſame eaſe with which he deviated. There is alſo a kind of ſlumber, very refreſhing to the mind, in which the pedeſtrian moſt eaſily indulges; for few, like Yorick, can draw up arguments in a diſcourſe, or holes in a ſtocking, on horſeback. There is too, one very great, and very valuable ſource of knowledge, which belongs almoſt excluſively to the foot-traveller; it is a ready and unconſtrained intercourſe with the people of the country. In this reſpect, Scotland has a great advantage over moſt parts of England, where, as it is preſumed, that nothing but neceſſity can compel a man to walk, he receives the contemptuous treatment which, in a commercial country, poverty

verty is ſuppoſed to deſerve. This complaint is urged with great juſtice by Mr. Moritz, an amiable German, who undertook to travel on foot through England, without a ſufficient knowledge of our reſpect for the purſe; had he tried the ſame experiment in Scotland, he would have obtained a much more pleaſing reſult. He would have found the poor man ready to 'crack a wee' with him, to offer him a 'pickle o'ſnifhen,' or to do him any other little ſervices, always accompanied with a reſpectful, yet manly, deference; and the innkeeper would have received him with the ſame civility, and the wealthier hoſt with the ſame kindneſs, as if he had arrived with a ſplendid equipage. It may be ſaid, that theſe are marks of national poverty, that a community is, upon the whole, better off, when all its tranſactions are bargain and ſale, and when the golden rule of Hudibras is univerſally acknowledged, viz. that

——— "the value of a thing,
Is juſt the money that 't will bring."

"I cannot pretend to controvert theſe wiſe political aphoriſms. All I can ſay is, that there are ſome worn-out virtues of the 'olden time,' which I cannot but regret; and that poor, open-hearted ruſticity may be ſometimes as graceful, as civilized unkindneſs, or inhoſpitable wealth. In the more remote parts of our iſland, where the ſimpler virtues ſtill exiſt, I ſhould, therefore, recommend travelling on foot; and, indeed, of late it has been ſo much a faſhion, eſpecially among young men, that it will excite ſcarcely any ſurpriſe, and ſtill leſs diſguſt. For ladies who take tours alone (a cuſtom, perhaps, not likely to be frequent), other modes of conveyance are certainly requiſite: on this ſubject, the fulleſt information is given by the Hon. Mrs. Murray, whoſe perſevering admiration of the beauties of nature, has enabled her to encounter many fatigues unuſual to a female.

"The conſtitutional ſtrength, and habits of the body, muſt regulate the degree, and mode of exertion, in travelling. The greateſt error is to attempt too much. At our outſet, we propoſed to walk the whole way, carrying a few neceſſaries, in a ſmall bundle, with us, and forwarding the remainder of our clothes, &c. to different ſtages; but we, ſubſequently, found it adviſable to modify our plan, according to the different events of the journey. It is not uncommon in Scotland, to make ſhort expeditions of this kind, with a fiſhing-rod, and baſket; the former ſerving for amuſement, the latter for utility. As to longer journies, you may hire a Highland porter, at Edinburgh, who will ſerve as a guide, and carry your luggage, for a ſtipulated ſum per diem. The irregularity of carriage between the different towns, renders ſome ſuch aſſiſtance neceſſary; but, perhaps, it will be found adviſable to take new guides, who may be generally obtained at any place, where you want them; or to have a ſingle horſe, for the alternate accommodation of the party.——This was the plan, which was finally adopted by my companion, Mr. Nattes, who being leſs accuſtomed to walking than myſelf, purchaſed a *ſhalty*, or Highland poney, a ſlow, but ſure-footed, and hardy animal, beſt ſuited to ſuch an expedition."

Our travellers did not limit their courſe to any regular road, but deviated

deviated from their track as often as any object deſerving their notice preſented itſelf to their attention. And in traverſing the country, from Edinburgh through Dalkeith and Lanerk to the Clyde, and along the banks of that river, to Glaſgow, and thence to the Highlands, many ſuch objects did preſent themſelves; and gave riſe to many intereſting remarks, and to much animated deſcription. The cotton works eſtabliſhed by Mr. Dale at New Lanerk extort the following judicious obſervations on manufactories.

"The ſpirited exertions and judgment of Mr. Dale, if we may believe report, are entitled to the higheſt commendation; and he has paid a very uncommon degree of attention to the happineſs, and morals of his workmen: it appears that they are an orderly ſet of people, remarkably healthy, and handſomer than any people, whom I had ſeen in Scotland, of the ſame claſs. Theſe are ſtrong facts in favour of the ſyſtem purſued at this particular ſpot; yet the eſtabliſhment of manufactories in general is liable to many ſtriking inconveniences, which can only be obviated by a very fortunate conjuncture of circumſtances. The immediate effect of their introduction is frequently of local advantage, in raiſing the value of the adjacent property; but that property becomes ſo much the leſs ſecure, as the manufactory itſelf is liable to ſtoppage, or derangement, from internal or external cauſes. Perſons thus aſſembled together, and regularly ſupplied with proviſions, are relieved from all concern about the ſources of that ſupply; the conſumers become a different claſs from the producers, and multiplying much more rapidly, incur great hazard of an ultimate deficiency in the means of public ſupport. When to defective crops at home, are joined defective markets abroad, the numbers who are thrown out of employment, form a heavy burden upon their already diſtreſſed neighbours; they are the more helpleſs, as they have not been accuſtomed to care for the morrow; they have frequently formed habits of diſſipation, and expenſive living; they cannot dig, and to beg they are aſhamed; and, finally, their united numbers render them formidable to the public peace. There is another remarkable circumſtance, which characterizes theſe eſtabliſhments: as the moſt bigotted ſupporters of exploded doctrines have been chiefly found among the detached peaſantry, inhabiting remote, and inacceſſible diſtricts; ſo the equally blind and zealous favourers of pernicious novelty have been found among the manufacturing towns, and trading claſſes. Theſe objections, it is true, apply to the general ſyſtem of commerce, under which this country has grown up to its preſent unparalleled greatneſs, and ſplendour; and whilſt that ſyſtem continues in full vigour, aided by a ſound, intelligent, and efficient policy, any petty, local diſorders will be more than compenſated, by the abundant health of the main frame. The principles of human conduct are not ſingle, and independent; but the common herd of ſpeculators purſue only one object at once, and think, becauſe it has ſerved for a time, that it will always ſerve. The true philoſopher is conſtantly attentive to the balance of principles, and never more doubtful of any particular one, than when it has long borne the chief ſtreſs of the machine.—Commerce has an eſpecial reference to agriculture; they muſt, therefore, be equally matched; and the car of ſtate cannot proceed well, if we yoke a puffed and pampered ſteed, with a lean and miſerable hackney. It is ſcarcely neceſſary, in the preſent times, to inſiſt much upon theſe general

general queſtions: they are ſuggeſted as hints, and leading conſiderations, applicable rather to the future extenſion, than to the actual ſtate of our manufactories. Neither do I mean to ſpeak very deciſively on their moral tendencies: they have been generally ſuppoſed to be unpropitious to the domeſtic affections, and, conſequently, conducive to vice; but this effect may be much controlled by that vigilant ſuperintendence, of which Mr. Dale has afforded a moſt laudable example. There are many other circumſtances very favourable to this manufactory, ſuch as its rural and healthy ſituation, the neat houſes built for the workmen, the careful regulations reſpecting the food, accommodations, and education of the children, &c. The advantages of an early employment of children ſeem to have been over-rated. It ſerves, indeed, as an inducement (perhaps an impolitic one) to marriage, and it converts the labour of their little hands to a conſiderable profit; but at ſuch an age (for ſome employed here are only ſix years old), the idle induſtry of a country life would, perhaps, be better for their diſpoſitions, for their health, and, ultimately, for their morals. Perſonal appearance is one great teſt of an healthy mode of living, and the pale, meagre appearance of the workmen, in ſome manufactories, ſhows the pernicious nature of their employment; but the contrary is here ſtrikingly the caſe; the children are healthy and ſpirited in their looks; the young girls, in particular, have a remarkably graceful appearance, their hair being moſtly collected in a knot on the top of the head, which is bare."

The view of the capital collection of pictures at Hamilton Palace draws forth from our author ſome animadverſions on Mr. Gilpin's remarks on the celebrated picture of *Daniel in the lions' den*, by Rubens.

"In Mr. Gilpin's remarks on this celebrated picture, a principle is advanced, ſo contrary (as I underſtand it) to true taſte; that I feel myſelf obliged to enter ſhortly into its diſcuſſion. The face of Daniel has an ineffable expreſſion, intended to combine the ſtruggles of fear, with the prevailing emotion of hope. 'If the mixed paſſions ever did exiſt any where,' ſays Mr. Gilpin, 'they exiſt here;' but at the ſame time he contends, that they cannot properly exiſt together; or, that, at the moſt, one paſſion can only take poſſeſſion of the face, whilſt another actuates the limbs. To me this ſounds like a jargon, by which very great geniuſes are apt to miſlead themſelves, as well as others; a metaphyſical language, formed out of the intelligible, every-day ſpeech of mankind, by an unintelligible, pedantic arrangement. A ſtriking inſtance of it has been afforded in a recent publication, of very high poetical merit: I mean the *Three Plays*, part of a *ſeries* on the paſſions; in which all the fancy and feeling of the fair authoreſs have been employed on a moſt ineffectual attempt, to reduce the endleſs diverſities of human ſentiment to a narrow and bounded claſſification. In common diſcourſe, the word paſſion has a known, and determinate weight: ſo have the words hope, fear, love, hatred, pity, remorſe; but the ſtates of mind, to which they refer, are bound by ſuch looſe analogies, that they are capable of being modified even by their greateſt contraries. Poets, and painters (who, when they are guided by true genius, ſeldom regard the diſtinctions of the metaphyſician), are well aware of this great truth: they do not attempt to anatomize

mize the mind; to diveſt the ſentiments of all mixture; but, on the contrary, in their moſt exquiſite touches, they often employ the moſt forcible oppoſitions. Thus it is in the ardent love and fierce vengeance of Othello; in the generous valour, and doting weakneſs of Antony; and in that union of admirable wit, and deſpicable meanneſs, Falſtaff. The contraſt, which is thus obſerved in mental, is no leſs obſervable in perſonal delineations; Mr. Townley's buſt of *Decebalus*, ſhows the mixed emotions of ſullen ſubmiſſion, in an unconquered ſpirit; Mr. Agar's painting of *Chriſt returning the tribute*, thoſe of meek ſuperiority, and compaſſionate reproach: and where the poets have turned painters, they have frequently deſcribed the ſame external appearance of inward conflict. In Shakſpeare's *Rape of Lucrece*, the Trojan mothers, viewing their ſons going out to battle, were ſo agitated,

> 'That through their light joy ſeemed to appear
> (Like bright things ſtain'd) a kind of heavy fear.'

Little inferior to this, is Drayton's picture of Amram deliberating on the threatened death of Moſes,

> 'With carriage full of comelineſs and grace,
> As grief not felt, nor ſorrow ſeem'd to lack,
> Courage and fear ſo tempered in his face.'

So in Taſſo's Gieruſalemme, Canto 4:

> ——'Fra lo ſdegno, onde la fronte è carca
> Pur' anco un raggio di pietà riluce.'

"In fact, it would be an endleſs labour, to cite all the inſtances, in which mixed paſſions are deſcribed by the poets, as exiſting in the ſame countenance; and to deny the poſſibility of ſuch a circumſtance, does not ſo much proceed from a defect in ſentiment, as from a peculiarity of verbal diſtinction."

Here Mr. Stoddart diſplays, in our eſtimation, a deep knowledge of the art, a correctneſs of taſte, and a ſoundneſs of judgment. The view from Dunglas Caſtle, eleven miles from Glaſgow, on the Dumbarton road, affords our author another opportunity for breaking a lance with Mr. Gilpin.

"Dunglas, looking ſtraight down the Firth (of Clyde) commands a good view of Dumbarton; but the rocky point, on which it ſtands, is by no means ſo high, as it is repreſented by Mr. Gilpin, nor do the Campſey hills, to the eaſt, form ſo lofty a back-ground. Indeed, the taſte of that gentleman commonly induces him to ſketch views, not as they *are*, but as they *ſhould be*; a privilege, perhaps, very ſafely intruſted to a man of his genius, but moſt fatal to the inexperienced artiſt. I believe, that in every branch of ſtudy, a long, and accurate attention to particulars muſt form the only ſure baſis for thoſe general ideas, which are undoubtedly the ultimate object of ſcience, but which ſhould be conſidered only as ultimate. A very falſe notion ſeems to have prevailed, and to have met with ſupport from ſome very high names in the arts, who have imagined, that there is in every ſpecies of compoſition, an abſtract idea of perfection, a *central form*,* from which all deviation is deformity. Now in modern

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* "Sir Joſhua Reynolds's Third Diſcourſe."

education,

education, we are too much troubled with theſe ideal excellences; and inſtead of beginning by the acquiſition of ſtrong, and varied feelings, from individual objects, which might grow up into general principles of taſte, by an imperceptible, but certain fructification; we aſſume general principles, which as they have in nature no prototype, ſo they can be properly applied to no object. Hence ariſes a general weakneſs of taſte, and an incorrectneſs of execution: we do not paint Alexander and Bucephalus, but a man and a horſe; not the river Clyde, the caſtle of Dunglas, the Campſey hills; but a river, a caſtle, and ſome hills: and it has been well obſerved,* that a facility of theſe common-place inventions prevents the formation of any great original conceptions. Thus too we may ſee the very great error of aſſerting, that Shakſpeare painted not the individual, but the ſpecies; whereas his delineation only ſuits the ſpecies, ſo generally, becauſe it was copied from the numerous individuals, ſo faithfully. What is here ſaid, does not preclude the finiſhed artiſt from improving on his original; ſtill leſs does it require, that the ſtudent ſhould not compare, diſcriminate, preſer; or that he ſhould have no ſtandard of that preference; but it aſſerts, that the ſtandard, which ſhould guide both the one and the other, ſhould be founded in ſtrong, individual feeling, and not in vague, declamatory principle."

The view from the ſummit of Ben Lomond, the perpendicular height of which noble mountain is 3262 feet, is thus feelingly deſcribed by Mr. Stoddart.

" Toilſome as the aſcent is, it is richly repaid by the ſcene, which it lays open; a ſcene, not, indeed, picturelque, for it defies the pencil; but nobly poetical, as it excites the ſenſations of true ſublimity. To the Lowland traveller, nothing is ſo ſtupendous as the vaſt ocean of mountains, ſeparated by deep glens in every direction, which look like the perturbed waves of a mighty chaos: they have every variety of form and magnitude, and ſweep round as far as the eye can reach, from the Ochils on the eaſt, and northward by Ben Vorlich, Ben Lawers, and Ben More, to Cruachan and Ben Nevis on the weſtern ſea. To the ſouth-weſt is ſeen the wild confuſion of ſea and mountain which forms the Scotch coaſt. Due ſouth lies the glaſſy mirror of the lake, with its iſlands, now mere ſpecks, the vale of Leven, the rock of Dumbarton, the Clyde, and the diſtant counties of Renfrew and Ayr. Eaſtward, the caſtles of Stirling and Edinburgh are both viſible on a clear day; but theſe, as well as Ireland, the Weſtern Iſles, and other faint objects, in the diſtant horizon all round, I was prevented from diſtinguiſhing, by the approach of evening, and the hazineſs of the atmoſphere. Among the moſt attractive objects in this view, are ſome of the Perthſhire lakes, eſpecially Loch Ketterine: and ſome mountain crags, particularly that fantaſtic one in Glen Croe, called the Cobler; but the north ſide of Ben Lomond itſelf excites a degree of ſurpriſe ariſing almoſt to terror; this mighty maſs, which hitherto had appeared to be an irregular cone, placed on a ſpreading baſe, ſuddenly preſents itſelf as an imperfect crater, with one ſide forcibly torn off, leaving a ſtupendous precipice of 2000 feet to the bottom.

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* " Sir Joſhua Reynolds's Works, Preface, p. 50."

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" In such a situation, the most sublime sensations cannot be felt, unless you are alone. A single insulated being, carrying his view over these vast, inanimate masses, seems to feel himself attached to them, as it were, by a new kind of bond; his spirit dilates with the magnitude, and rejoices in the beauty of the terrestrial objects: and,

—' the near heav'ns their own delights impart.'

" A feeling of this kind, which once absorbed my whole mind, on a mountain in Cumberland, will never be blotted from my memory. It was a bright, lovely day, and I stood contemplating with admiration a beautiful vale, with its glittering lake, rich woods, and numerous buildings. Gradually, a thick mist rolled, like a curtain, before it, and took away every object from my view. I was left alone on the mountain top, far above the clouds of the vale, the sun shining full upon mine head; it seemed as if I had been suddenly transported into a new state of existence, cut off from every meaner association, and invisibly united with the surrounding purity and brightness.

" I had scarcely time to contemplate the view from the summit of Ben Lomond, before a heavy shower obliged me to descend. The black clouds collecting on the north, and rolling in their pitchy mantle the mountains in that direction, while the setting sun gilded those on the west, produced a most striking and admirable contrast. As I descended, the shower passed off, and left me at leisure to observe some beautiful effects of the sun's rays, which, long after the lake and its shores were left in the shade, shot athwart the glens, and illumined the mountain tops, marking the nearest with a bright orange-green, whilst the most distant died away gradually in the purplish grey haze of evening. I reached the bottom, in one hour and ten minutes. To those who are in the habit of descending mountains, it is well known, that the best mode (unless in very steep parts) is to run down rather rapidly, in a zig-zag direction; by which means, if the slipperiness of the ground should make you fall (which happened to me several times), little danger is to be apprehended."

Mr. Stoddart concurs with Dr. Garrett in condemning the present system of farming in the Highlands as destructive of the population of the country, to which unquestionably every kind of encouragement should be given.

" The day began to wear away, as we pursued our journey, and being somewhat fatigued, we called at a lonely cottage, a little distance from the road, to procure, if possible, some refreshment. We were agreeably surprised to find, that it was the residence of William Gibb, the shepherd, who had so obligingly directed us, in the morning; and he, on his part, seemed delighted to entertain us with the best fare his cottage could afford. Whilst his wife was busied in preparing it, he sat, surrounded with his children, on the green, before his door, and conversed very intelligently on his own situation, and on the objects around him. ' The glen,' said he, ' was not always so deserted as it now appears. At yonder height, in the mountain, are traces of cultivation, in a spot, inaccessible to the plough, and which, consequently, must have been wrought by the hand. On that other eminence are the remains of a *shieling*, to which in the warm months a whole family resorted, with their cattle, and returned to the lower grounds against winter. But all these

theſe things,' added he, 'were when this country was inhabited.' The obſervation was ſimple, but forcible. The ſyſtem of farming, which now prevails over almoſt the whole of the Highlands, neceſſarily annihilates the population; and this part of the empire ſeems to be converted into a mere ſheep-walk for the reſt. I will not pretend to ſay, that this partial evil, in modern politics, is not compenſated by the prevalence of manufactures, and other employments, in the more populous parts of the empire; but ſtill it is an evil to the places where it prevails. The love of ſociety is an appetite to the human mind; and we feel a ſenſe of privation, when we behold whole regions depopulated. This was the feeling of an amiable nobleman, who told his factors, that he would rather ſee one human being, on his eſtates, than a hundred ſheep; but the general prevalence of a ſyſtem ſupported by pecuniary profit, will overcome the exertions of an individual: and if population is to be equalized, it muſt be by equalizing the diſtribution of employments. Manufactures, perhaps too numerous in the Lowlands, muſt be introduced into the Highlands; with their aid, agriculture will be enabled to make a more rapid progreſs; but it is in vain to expect any great political advantage, while private intereſts, and natural cauſes are in oppoſition to it.—To return to the hoſpitable ſhepherd. As ſoon as the refreſhment was prepared, we entered his cottage, which was as poor as the generality of Highland huts, built moſtly with *divots*, a kind of turf, and thatched with *brackens*, or long fern; but the 'gude wife' had very neatly ſerved up ſome curds and milk, whey, butter, cheeſe, and oat-cake. Thus poorly ſituated, upon an income, which at the utmoſt amounted to 14*l.* or 15*l.* a year, lived the ſhepherd, his wife, and ſeven children, in a hut ſcarcely able to keep out the rain, even during the ſummer, and in the midſt of one of the wildeſt glens in Scotland, inhabited by only two or three cottagers; yet he ſeemed tranquil, contented, and even happy; and his chief complaint was the want of opportunity to educate his children."

Our author, near Dalmaly, met with the ſame Mr. Mac Nab, who is noticed by Dr. Garnett in his firſt volume (P. 114.) as the poſſeſſor of ſome manuſcript poems of Oſſian. Theſe manuſcript poems were ſhewn to Mr. Stoddart.

"Concerning Oſſian as a poet, I received, in this neighbourhood, information which appeared to me of an intereſting nature, from Mr. Alexander Mac Nab, a farmer, much impreſſed with the admiration of Gaelic poetry. I viſited him, as a traveller, deſirous of acquiring, on the ſpot, the opinions and feelings of real Highlanders. I was received with the greateſt readineſs, and was equally ſtruck with his unaffected frankneſs, and intelligent diſcourſe. Mr. Mac Nab is one of the perſons, who furniſhed Dr. Smith, author of the Gaelic Antiquities, with ſome of the originals, which are there tranſlated: all the perſons concerned in that work are too reſpectable, to admit a doubt of their veracity; and we muſt, therefore, accede to the truth of the plain tale, which they tell. The real amount of this is ſanctioned by the concurrent feeling of all, with whom I converſed on the ſubject, throughout the Highlands, as well thoſe, who were wholly unverſed in literature, as perſons of a liberal education. It ſeems ſcarcely to admit of diſpute, that all thoſe perſons are impreſſed with a belief in the great, but uncertain antiquity of *parts* of theſe poems; that from the earlieſt living memory, they know *whole* poems, of the ſame character, to have exiſted; and, what is of far the greateſt conſequence, that the manners and circumſtances repreſented in them, bore the character of thoſe given to the public.

"As

" In ſuch a ſituation, the moſt ſublime ſenſations cannot be felt, unleſs you are alone. A ſingle inſulated being, carrying his view over theſe vaſt, inanimate maſſes, ſeems to feel himſelf attached to them, as it were, by a new kind of bond; his ſpirit dilates with the magnitude, and rejoices in the beauty of the terreſtrial objects: and,

—' the near heav'ns their own delights impart.'

" A feeling of this kind, which once abſorbed my whole mind, on a mountain in Cumberland, will never be blotted from my memory. It was a bright, lovely day, and I ſtood contemplating with admiration a beautiful vale, with its glittering lake, rich woods, and numerous buildings. Gradually, a thick miſt rolled, like a curtain, before it, and took away every object from my view. I was left alone on the mountain top, far above the clouds of the vale, the ſun ſhining full upon mine head; it ſeemed as if I had been ſuddenly tranſported into a new ſtate of exiſtence, cut off from every meaner aſſociation, and inviſibly united with the ſurrounding purity and brightneſs.

" I had ſcarcely time to contemplate the view from the ſummit of Ben Lomond, before a heavy ſhower obliged me to deſcend. The black clouds collecting on the north, and rolling in their pitchy mantle the mountains in that direction, while the ſetting ſun gilded thoſe on the weſt, produced a moſt ſtriking and admirable contraſt. As I deſcended, the ſhower paſſed off, and left me at leiſure to obſerve ſome beautiful effects of the ſun's rays, which, long after the lake and its ſhores were left in the ſhade, ſhot athwart the glens, and illumined the mountain tops, marking the neareſt with a bright orange-green, whilſt the moſt diſtant died away gradually in the purpliſh grey haze of evening. I reached the bottom, in one hour and ten minutes. To thoſe who are in the habit of deſcending mountains, it is well known, that the beſt mode (unleſs in very ſteep parts) is to run down rather rapidly, in a zig-zag direction; by which means, if the ſlipperineſs of the ground ſhould make you fall (which happened to me ſeveral times), little danger is to be apprehended."

Mr. Stoddart concurs with Dr. Garrett in condemning the preſent ſyſtem of farming in the Highlands as deſtructive of the population of the country, to which unqueſtionably every kind of encouragement ſhould be given.

" The day began to wear away, as we purſued our journey, and being ſomewhat fatigued, we called at a lonely cottage, a little diſtance from the road, to procure, if poſſible, ſome refreſhment. We were agreeably ſurpriſed to find, that it was the reſidence of William Gibb, the ſhepherd, who had ſo obligingly directed us, in the morning; and he, on his part, ſeemed delighted to entertain us with the beſt fare his cottage could afford. Whilſt his wife was buſied in preparing it, he ſat, ſurrounded with his children, on the green, before his door, and converſed very intelligently on his own ſituation, and on the objects around him. ' The glen,' ſaid he, ' was not always ſo deſerted as it now appears. At yonder height, in the mountain, are traces of cultivation, in a ſpot, inacceſſible to the plough, and which, conſequently, muſt have been wrought by the hand. On that other eminence are the remains of a *ſhieling*, to which in the warm months a whole family reſorted, with their cattle, and returned to the lower grounds againſt winter. But all

theſe

theſe things,' added he, 'were when this country was inhabited.' The obſervation was ſimple, but forcible. The ſyſtem of farming, which now prevails over almoſt the whole of the Highlands, neceſſarily annihilates the population; and this part of the empire ſeems to be converted into a mere ſheep-walk for the reſt. I will not pretend to ſay, that this partial evil, in modern politics, is not compenſated by the prevalence of manufactures, and other employments, in the more populous parts of the empire; but ſtill it is an evil to the places where it prevails. The love of ſociety is an appetite to the human mind; and we feel a ſenſe of privation, when we behold whole regions depopulated. This was the feeling of an amiable nobleman, who told his factors, that he would rather ſee one human being, on his eſtates, than a hundred ſheep; but the general prevalence of a ſyſtem ſupported by pecuniary profit, will overcome the exertions of an individual: and if population is to be equalized, it muſt be by equalizing the diſtribution of employments. Manufactures, perhaps too numerous in the Lowlands, muſt be introduced into the Highlands; with their aid, agriculture will be enabled to make a more rapid progreſs; but it is in vain to expect any great political advantage, while private intereſts, and natural cauſes are in oppoſition to it.—To return to the hoſpitable ſhepherd. As ſoon as the refreſhment was prepared, we entered his cottage, which was as poor as the generality of Highland huts, built moſtly with *divots*, a kind of turf, and thatched with *brackens*, or long fern; but the 'gude wife' had very neatly ſerved up ſome curds and milk, whey, butter, cheeſe, and oat-cake. Thus poorly ſituated, upon an income, which at the utmoſt amounted to 14*l.* or 15*l.* a year, lived the ſhepherd, his wife, and ſeven children, in a hut ſcarcely able to keep out the rain, even during the ſummer, and in the midſt of one of the wildeſt glens in Scotland, inhabited by only two or three cottagers; yet he ſeemed tranquil, contented, and even happy; and his chief complaint was the want of opportunity to educate his children."

Our author, near Dalmaly, met with the ſame Mr. Mac Nab, who is noticed by Dr. Garnett in his firſt volume (P. 114.) as the poſſeſſor of ſome manuſcript poems of Oſſian. Theſe manuſcript poems were ſhewn to Mr. Stoddart.

"Concerning Oſſian as a poet, I received, in this neighbourhood, information which appeared to me of an intereſting nature, from Mr. Alexander Mac Nab, a farmer, much impreſſed with the admiration of Gaelic poetry. I viſited him, as a traveller, deſirous of acquiring, on the ſpot, the opinions and feelings of real Highlanders. I was received with the greateſt readineſs, and was equally ſtruck with his unaffected frankneſs, and intelligent diſcourſe. Mr. Mac Nab is one of the perſons, who furniſhed Dr. Smith, author of the Gaelic Antiquities, with ſome of the originals, which are there tranſlated: all the perſons concerned in that work are too reſpectable, to admit a doubt of their veracity; and we muſt, therefore, accede to the truth of the plain tale, which they tell. The real amount of this is ſanctioned by the concurrent feeling of all, with whom I converſed on the ſubject, throughout the Highlands, as well thoſe, who were wholly unverſed in literature, as perſons of a liberal education. It ſeems ſcarcely to admit of diſpute, that all thoſe perſons are impreſſed with a belief in the great, but uncertain antiquity of *parts* of theſe poems; that from the earlieſt living memory, they know *whole* poems, of the ſame character, to have exiſted; and, what is of far the greateſt conſequence, that the manners and circumſtances repreſented in them, bore the character of thoſe given to the public.

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"As far as the tranſlations of Mr. Macpherſon ſtand upon this ground they are to be admitted to the ſame credit, with thoſe of Dr. Smith; and if by the production of ancient manuſcripts, or by any equivalent teſtimony, they ſhall hereafter be entitled to a higher claim; it will then be right to accede to their ſtronger pretenſions. At preſent it does not appear, that there is any reaſon to believe in the early exiſtence of Fingal, or Temora, in the connected epic form, which they now bear; and though they may have ſo come into Mr. Macpherſon's hands, it ſeems probable that they had undergone many changes, before they reached him. To make ſuch works the baſis of an hiſtorical ſyſtem, is ſurely unworthy the gravity of a ſcientific writer; and the weakneſs of the attempts, which have been hitherto made to eſtabliſh ſuch a ſyſtem, the confuſion of dates, the dubiouſneſs of names, and the total uncertainty of events, ſufficiently betray its abſurdity. Still leſs reaſon is there, in denying the poſſibility of antiquity to theſe poems. Since the year 1745, a great change has been introduced into Highland manners; but we are warranted by every previous teſtimony, in believing, that tradition was once ſo regular and conſtant, as to preſerve ſuch records a very long while unaltered. Upon the whole, perhaps, we may draw this general concluſion; that, in very early times, poems deſcriptive of the manners and events of the age were compoſed, with ſo much merit, as to enſure their permanence in the memory of their auditors; that the ſtate of language, which is much leſs changeable in uncivilized, than in civilized ſociety, contributed to their preſervation; and that they reached nearly to modern times, with ſome changes, omiſſions, and additions, indeed; but ſtill no invaluable relics of former genius.

"It is to be lamented, that the perſon, who firſt gave them an Engliſh dreſs, was, in ſome reſpects but ill qualified for ſuch a taſk. By a want of fidelity, he has afforded a very inadequate idea of the poems, ſuch as he found them exiſting. I have been aſſured by a man of learning, who was acquainted with Mr. Macpherſon when he firſt formed his collection, that he uſed great freedom, in expunging the extravagancies of ſuperſtition, with which they abounded, and which to this day are to be found in the popular notions of the Highlanders, reſpecting the Fions. In this, as a principle of taſte, he has been followed by ſubſequent tranſlators, who alledge, that there is a manifeſt diſtinction between the *sgeulachd*, or ſimple ancient tales, and the *ur-sgeul*, or later corruptions; but however this may be, as the public poſſeſs no teſt of ſuch a diſtinction, it would, in all caſes, be proper, to lay the exiſting facts firſt before them, and then the grounds of criticiſm. It is, perhaps, owing, in ſome meaſure, to a ſimilar cauſe, that theſe poems contain ſo little minute deſcription of manners; that the weapons, food, &c. are not more particularized; that ſome animals ſuch as the wolf* and bear, which then abounded in the Highlands, are not mentioned; in ſhort, that many circumſtances, which might rationally be expected to have given a peculiar character and intereſt to theſe productions, have been either loſt by the inaccuracy of tradition, or rejected by the faſtidiouſneſs of the editor. The ſtyle of the tranſlation is, to the Engliſh reader, not its leaſt

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* "An author (already quoted) who wrote in 1633, ſays, 'the wolves are moſt fierce and noyſome unto the heards and flockes in all parts of Scotland.' And tradition reports, that the laſt wolf in Britain was ſlain by Sir Ewen Cameron, of Lochiel, in 1680."

objectionable

objectionable part; and in this alſo Mr. Macpherſon has found many imitators. The Gaelic idioms predominate ſo much, and the Engliſh, or rather Scottiſh writers, who are imitated, are themſelves ſo far from perfection, that the awkwardneſs of this heterogeneous compound is by no means ſurpriſing. With all theſe defects, the poems of Oſſian are highly valuable; they contain much that is beautiful, and much that is ſublime; and it is a proof at once of their worth and antiquity, that many paſſages in them have long been proverbial in the Highlands.

"Among the manuſcript poems in Mr. Mac Nab's poſſeſſion were the four following:

"1. *Duan an Deirg.* The ſong of Deirg, or Dargo.

"2. *Ninghin junsa.* The unknown fair one.

"3. *Eas ruaidh.* The red waterfall.

"4. *Laoidh a ghabhainne.* The ſong of the ſmiths.

"Theſe have been all collected, at no great diſtance of time, and written down from oral tradition. It is not probable, that there exiſt any ancient Gaelic MSS. of conſequence; I myſelf ſaw at Edinburgh the ſo often quoted *Leabhair Dearg*, or red book, of the Macdonalds. It is a ſmall paper 12mo. regularly paged, of which there remain the pages, from 31 to 311, a very few being blank, the reſt written in various hands, and different inks, but all in the Iriſh character. Many circumſtances (ſuch as the monuments at Icolmkill, &c.) prove, that this character was uſed very early in Scotland; but the ſtate of manners rendered it unneceſſary to employ it in perpetuating thoſe ſongs, which had a living record in the memories of men."

The firſt volume of this intereſting work concludes with a deſcription of the iſland of Staffa, and the cave of Fingal, which have been ſo often deſcribed before. In our next we propoſe to accompany Mr. Stoddart through the remainder of his tour.

Kendal's *Tranſlation of Denon's Travels in Egypt.*

(Concluded from Vol. XIII. P. 300.)

IN our former notice of this work we obſerved, that, in one inſtance, the author had endeavoured to palliate enormities which, in general, he deplored. We now feel it neceſſary to adduce that inſtance.

"On the twelfth of January, they received intelligence that their cavalry had fallen in with a party of people at Menſhieth, and put a thouſand of them to the ſabre: a leſſon leſs *fraternal* than any thing elſe, but which their ſituation, perhaps, rendered neceſſary: this province, which at all times diſpoſed to revolt, had acquired the reputation of being terrible, had to learn that it was not when it meaſured its ſtrength with the French that this term could be applied: it was neceſſary, beſides, to conceal that their reſources were ſmall and ſcattered; perhaps it was alſo neceſſary that the people ſhould be made to believe that they were as vindictive as merciful; perhaps, in ſhort, not having time to catechiſe them, it was neceſſary through the misfortune of the caſe, to inflict ſevere puniſhment on thoſe who reſiſted the belief that all the French were doing would be beneficial to themſelves."

This is the preciſe tone and ſpirit of Buonaparte's firſt diſpatches from Egypt, in which he juſtified the inhuman maſſacre at Alexandria, ſo properly reprobated by Sir Robert Wilſon, on a ſimilar principle. That M. Denon himſelf was fully convinced of the wiſdom of the natives in *reſiſting ſuch belief* will amply appear from the following paſſage.

"The price of camels (when the French were in Egypt) was only five-and-twenty piaſters, inſtead of ſixty, at which they were valued before the arrival of the French; a fact which will ſerve to ſhow the unfortunate ſtate of things, and the degree in which Mekka, Medina, and Jidda, had ſuffered by the troubles in Egypt. We, continues M. Denon, who boaſted of being more juſt than the mamluks, we committed, daily, and almoſt neceſſarily, many iniquities; the difficulty of diſtinguiſhing our enemies by their form and colour, cauſed us to kill innocent country-people every day; the ſoldiers ſent to diſcover them did not fail to miſtake caravans of poor merchants for Mekkans; and, before juſtice could be done them (when there was time to do them juſtice,) two or three of their party had been ſhot, their cargoes pillaged or deſtroyed, their camels exchanged for thoſe of ours which were wounded; and the profit of all this, in the laſt analyſis, went to the Copts and to the interpreters, the blood-ſuckers of the army, the ſoldier being always deſirous to enrich himſelf, and yet abandoning his project at the beat of the drum or the ſound of the trumpet. The lot of the inhabitants, for whoſe welfare we were certainly arrived in Egypt, was not to be preferred: if, at our approach, fright forced them from their houſes, when they returned, after our paſſage, they found nothing but the mud of which their walls were compoſed. Utenſils, ploughs, doors, roofs, all had ſerved to make a fire for our ſoup; their pots were cracked, their corn eaten, their chickens and pigeons roaſted; nothing was left, but the dead bodies of the dogs who had attempted to defend the property of their maſters. If we ſojourned in their villages, we ſummoned the wretched people to return to them, under pain of being treated as rebels, aſſociated with our enemies, and, in conſequence, taxed with a double contribution; and, when they ſubmitted to theſe menaces, and diſcharged the miri, it ſometimes happened that their large number was taken for a riot, their ſticks for arms, and that it was not till after ſome vollies from the riflemen and patrols that an explanation could be obtained: the dead were buried; and friendſhip continued till an occaſion offered an heavy and certain revenge. It is true that, if they remained among us, if they payed the miri, and if they ſupplied all the wants of the army, they were ſpared the trouble of a journey, and an abode in the deſert; they ſaw their proviſions eaten in good order, and might eat their ſhare; they preſerved a part of their doors, ſold their eggs to the ſoldiers, and had but a few of their wives and daughters violated; but, in this caſe, they found themſelves guilty of the attachment they had ſhown us, ſo that, when the mamlûks followed, they did not leave them a crown, an horſe, or a camel; and the ſhech frequently paid with his head for the partiality that the latter imputed. It was very neceſſary for theſe poor people that ſuch a ſtate of things ſhould ceaſe; but how was this to happen, while the mamlûks refuſed to fight, and while theſe latter were joined by fanatic and hungry bands, like thoſe of the Mekkans?"

This, ſurely, is ſufficiently explicit, and affords the beſt comment

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on all the public diſpatches of Buonaparte the *General* which even his enemies could deſire.

We have before quoted one paſſage in proof of our aſſertion, that in the inhabitants of Egypt and the neighbouring country, the French found a foe much more formidable than, till lately, they choſe to acknowledge; and we ſhall now produce two other inſtances in corroboration of this fact; in one of which, it will be ſeen, that the mamelucs beat the French, with *an equal force*; while the other exhibits a proof of as daring and deſperate valour, on the part of a body of *Meccans*, as any recorded in hiſtory.

"General Daouſt had met Haſſein-bey on the right bank, oppoſite to Edfû, at the moment of his approach to the Nile for water: the imminent danger of loſing his baggage made him charge with fury; the eagerneſs of the cavalry to poſſeſs themſelves of it, and a portion of contempt for their enemy, which they had taken up at the battle of Samanhut, occaſioned them to attack with too much negligence. This combat between two hundred cavalry on the one ſide, and two hundred cavaliers on the other, was rather an affray than a battle; both parties exhibited unheard-of valour. The charge laſted an hour and an half; at the end of which the French became maſters of the field, but Haſſein-bey attained his object, that of ſaving his baggage: the former had forty killed and as many wounded, the latter, twelve killed and wounded: Haſſein himſelf was wounded in the leg; and neither ſide could *gratulate itſelf* on this rencontre."

How the ſide which attained its object can be ſaid to have no cauſe for ſelf congratulation, it requires no ſmall portion of French ingenuity to diſcover.

"Scarcely were they (the French) advanced beyond Kopthos, when they received intelligence that the enemy was on his march; they made halt, and, after a light repaſt, reſumed their progreſs, in order to join. They ſoon perceived the flags of his army, the line of which was more than two miles in length. They continued their march in the order which they had taken, that is to ſay in a ſquare battalion, flanked by a ſingle piece of light cannon, and fifteen cavalry. Compared with the enemy they reſembled a point approaching to a line. The cries of the mamluks and the Mekkans were preſently heard, and the French met them at a village which the extremity of their line had juſt occupied. The artillery-men were detached, who inſtantly attacked, body to body; and notwithſtanding ſeveral efficacious diſcharges of their piece, the enemy did not retire: his valour and enthuſiaſm ſupplied the *want of arms*. After this advanced poſt had been deſtroyed rather than repulſed, more reſiſtance was found in the villages, where the walls and a few fire-arms gave the enemy ſome equality to the combat. He was repulſed, however, under another village, half a furlong off. At this inſtant, the mamluks began to ſeparate, and ſhow a diſpoſition to charge the right of the French, to make a diverſion to the advantage taken by the latter on their united body: the French marched direct upon them, without ſtopping or even ſlacking the battle in which the chaſſeurs were engaged with the Mekkans: their undaunted march, and a few diſcharges of cannon, ſoon delivered them from the vicinity of the mamluks, who did not come with the ſame earneſtneſs of the Mekkans, and were only deſirous to ſee whether the numbers and bravery of the latter would ſufficiently detach the ſoldiers of the grand ſquare to give them an opportunity of attacking them with advan-

tage.—After having diſlodged the infantry of the ſecond village, the French found themſelves in a little plain which lay before Benhut, where they knew the grand body of the enemy to be intrenched, and where thoſe who had already been beaten were again united. They were prepared for a bloody combat; but not to be cannonaded by regular batteries, by which they were at once overwhelmed with caſe-ſhot and ball, which reached and even paſſed their ſquare. Death, ſays M Denon, ſwept off all around me; I ſaw him every moment; during the ten minutes that we were ſtopped, three perſons were killed while I held them in converſation: I did not dare to ſpeak to any one; the laſt was ſtruck by a ball which we both ſaw approaching, rolling along the earth, and apparently at the end of its range; he lifted his foot to let it paſs, a laſt bound of the ball ſtruck him on the heel, and tore all the muſcles of his leg; a wound of which this young officer died the next day, on account of the want of inſtruments for amputation.

"The French thought that, according to the cuſtom of the country, the field-pieces were without carriages, and could conſequently be uſed but in one direction; but they were not a little ſurprized to ſee the ſhot follow their movements, and force them to haſten their march, in order to occupy the head of the village, and put themſelves in condition to maintain the combat, while the carabineers and chaſſeurs turned the battery, and overcame it with the bayonet. On the inſtant a charge was beaten, the mamluks precipitated themſelves on the carabineers, who received them with a charge of muſketry which forced them to turn their bridles, after which, falling on the battery, they made a general maſſacre of thoſe by whom it was ſerved: the pieces were found to be French, and recognized as having belonged to the Italy, the admiral-bark of the flotilla. It was hoped that after this important capture the battle would have finiſhed by the diſperſion or flight of the Mekkaneſe army; one diviſion, however, held out a conſiderable time in a little wood of palm-trees, while the other, and the more conſiderable made a ſort of retreat, which the French could not annoy, becauſe, whenever they paſſed covered places, to make a rapid movement, the mamluks, who had them always in flank, could attack and overthrow them: it was neceſſary, therefore, to march in order of battle, to be conſtantly formed for their reception. They had already fought ſix hours with an enemy inexperienced, but brave, fanatic, and double in number, who attacked with fury, and reſiſted with obſtinacy, never wheeled but in the maſs, and was ſure to kill all that advanced in detachments. Harraſſed and panting with heat, the French ſtopped an inſtant to take breath: they were wholly without water, and never had they ſo much wanted this refreſhment. I remember, ſays M. Denon, that in the midſt of the action, I found a pitcher at the corner of a wall, and that, not having time to drink, I emptied it into my boſom as I marched to quench the fire by which I was devoured.

"So long as the enemy had had his batteries, he had fallen back with confidence, becauſe by ſo doing he had armed himſelf with new ſtrength: the French had even reaſon to think that his firſt deſign had been to draw them upon his cannon, but that, after theſe were loſt, the little wood into which he had retired becoming the laſt point of defence, he would try the fate of another battle, and then throw himſelf into the water, paſs the Nile, regain the mamluks, and with them diſappear, all which it would have been impoſſible for them to prevent: but, on approaching the wood, they perceived that it concealed a large village, with a houſe belonging to the

mamluks

mamluks, and furniſhed with fortifications, battlements, and baſtions; and of an approach ſo much the more difficult as the enemy was provided with all ſorts of arms and ammunition, which he had taken from the flotilla, and which they recognized for their own, as well by the diſtance to which the muſkets carried, as by the balls they diſcharged. They had already attacked this houſe on all ſides for two hours, and found no part from which they did not receive deſtruction; they had loſt ſixty men, and had had as many wounded: when night came on, they ſet fire to the adjacent houſes, poſſeſſed themſelves of a mofk, ſeparated the enemy from the Nile, and worked at fixing the cannon which they had recaptured. On his part, the enemy was employed in multiplying the number of his battlements, making low batteries, and pointing cannon which he had not yet employed. The country-people who had eſcaped the fire of the beſiegers and of the beſieged, informed the French that on the day after the departure of general Deſaix in purſuit of Murat, the Mekkans, newly come down from the deſert, had attacked the Italy and the flotilla which ſhe commanded; that after a combat of four-and-twenty hours, thoſe on board her had run her aground, and that, fearing to be boarded they had ſet her on fire, and taken to the ſmaller barks; that, the wind conſtantly oppoſing their manœuvres, overcome by the number and fury of their aſſailants, theſe unfortunate men had been all killed; that, ſince this time, the Mekkans had thought of nothing but collecting together all the inſtruments of attack and defence with which this defeat had furniſhed them; that they had ſtranded one of the veſſels, in order to force all that navigated the river to paſs under their battery, and had thus rendered themſelves maſters of the Nile; and that, notwithſtanding all the people they had loſt, they were ſtill very numerous and determined.

"At day-break, the French began to batter in breach: conſtructed of unburnt bricks, each bullet only made its hole, without cauſing any part to fall: and flames made no progreſs, on account of the court which ſeparated the keep from the circumvallation. At nine o'clock in the morning, the mamluks advanced with their camels, as if to the aſſiſtance of the place; but, a diviſion marching againſt them, they retired without making any real reſiſtance: ſeeing that the general cannonade only waſted men and time, Belliard ordered an aſſault, which was made and received with unheard-of valour; under the fire of the enemy, the firſt circumvallation was forced; and amidſt the vollies and ſortie of the beſieged, combuſtibles were introduced which ſoon rendered the retreat of the latter diſaſtrous: one of their magazines blew up; and, from this moment, the flames reached all parts; the beſieged had no water, but they extinguiſhed the fire with their feet, with their hands, they ſmothered it with their bodies. Black and naked, their running to and fro among the flames preſented the image of the devils in hell; the fight excited a ſentiment of horror and admiration. A few moments of ſilence occurred, in which ſome one was heard ſpeaking; the reply was given in ſacred hymns and cries of battle; and immediately after, the beſieged threw themſelves upon the French at all points, in ſpite of the certainty of death.

"Towards the fall of day, the French recommenced their aſſault: this was long and terrible: twice they penetrated the court, and twice they were obliged to fall back: M. Denon was not ſo much terrified by the loſs they ſuſtained as by the fear that they ſhould have to make new efforts againſt an enemy whoſe courage inceſſantly increaſed; and he knew, beſides, that they were reduced to the laſt barrel of cartridges. Captain Bul-

liot, an officer of diſtinguiſhed bravery, periſhed in the laſt attempt: this man, ſays M. Denon, who was known for an imprudent hardineſs, impelled by a preſentiment, preſſed my hand as he drew me with him, and bade me an indirect farewel; an inſtant after, I ſaw him crawling on his hands, and endeavouring to ſteal from death.

"When night arrived, the French made a halt, after a battle of two days.

"Mournful cares ſucceeded to the dangers which had been undergone: they heard the cries of their wounded, to whom they had no remedies to give; for whom, in the want of inſtruments, they could not perform the moſt urgent operations: they had loſt a large number of men and officers, and they had ſtill many enemies to overcome: the deſire of ſparing their brave men, occaſioned them to ſubſtitute fire for aſſault: they lighted fires; at every avenue there were placed centinels, who were relieved to take repoſe; the ſquare reſted in form of battle. The danger commanded exactitude of ſervice: in the middle of the night, an aſs, purſuing a ſhe-aſs, galloped into their ground; and, inſtantly, every one was on his legs and at his poſt, with a ſilence and order as auguſt as the occaſion was ridiculous.

"An unfortunate Coptic biſhop, a priſoner in the caſtle, together with a few companions, ſaved himſelf by favour of the night, and, covered with wounds and contuſions, reached the French potts under their fire: after taking a little nouriſhment, he detailed all the horrors from which he had eſcaped. The beſieged had been twelve hours without water; their walls glowed; their tongues had ſwelled and nearly choaked them; in a word, their ſituation was frightful. A few moments after, about an hour before day-break, thirty of the beſt armed, with two camels, forced one of the poſts, and paſſed. At day-break, the French entered by the breaches cauſed by the flames, and compleated the deſtruction of the half-roaſted men who oppoſed a degree of reſiſtance. One of them was led to the general; he appeared to be a chief; he was ſo ſwelled, that, on bending himſelf to ſit down, his ſkin burſt at all parts: his firſt words were: 'If I am brought here to be killed, let the end of my pain be haſtened.' A ſlave had followed him; he looked at his maſter with ſo profound an expreſſion that he filled me, ſays M. Denon, with eſteem both for the one and the other: the dangers by which he was ſurrounded could not diſtract his ſenſibility for a moment; he exiſted only for his maſter; he looked at, he ſaw, only him. What looks! what tender and profound melancholy! how good muſt he have been who was thus beloved by his ſlave! terrible as was his lot, I envied him: how much he was beloved! and I, ſaid I, turning into myſelf, and I, to ſatisfy a vain curioſity, am a thouſand leagues from my country."

The conduct of the French troops, on their arrival at Syeneh, in Upper Egypt, was ſo truly characteriſtic of their nation, and exhibited ſuch ſtrong proofs of that uſeful philoſophy which enables the human mind to accommodate itſelf to its ſituation, and from which it is impoſſible to withold our admiration, that our readers cannot fail to be pleaſed with M. Denon's account of it.

"The firſt concern of the French was that of providing for their eſtabliſhment. They obtained very excellent head-quarters: theſe were at the houſe of the kiaſhef, built in ſtone, with a raiſed ſtory, terraces, and vaulting cielings: the French made themſelves beds, tables, and ſtools: to undreſs, be

be ſeated, and go to bed, appeared to M. Denon to be effeminacy, abſolute voluptuouſneſs: the ſoldiers had the ſame accommodation. On the ſecond day of their eſtabliſhment, the ſtreets of Syeneh were already filled with French taylors, ſhoemakers, goldſmiths, and barbers, with all their inſignia; and cook-ſhops and taverns, with fixed prices. The ſtation of an army, adds M. Denon, preſents a picture of the moſt rapid developement of the ſources of induſtry; each individual ſets his whole ſtrength to work, for the good of ſociety: but that which peculiarly characterizes a French army, is the eſtabliſhing the ſuperfluous at the ſame time and with the ſame care as the neceſſary: we had gardens, coffee-houſes, and gaming tables, with cards made at Syeneh. At the end of the village, an alley of trees lay in a north direction: here, the ſoldiers placed a mile-ſtone, with this inſcription: *Road to Paris, no. eleven, one hundred and ſixty-ſeven thouſand three hundred and forty:* it was a few days after a diſtribution of dates for the whole of their rations that they entertained ideas thus jocular, or thus philoſophical. Death alone could put an end to ſo much bravery and cheerfulneſs; the greateſt misfortunes were ineffectual."

It was our intention to extract ſome of thoſe paſſages in which M. Denon deſcribes, with equal ability and ſpirit, the magnificent ruins of Egypt. But our article has already been extended to ſuch a length, that we are compelled to abridge the remainder of our remarks and extracts. He ſpeaks, in terms of the warmeſt admiration of the ruins of Tintyra, which he repreſents as great and magnificent almoſt beyond conception; and the effect, he ſays, which the firſt view produced on him was ſuch as abſolutely to deprive him of the uſe of his judgment; and he laments the inadequacy of language to the expreſſion of his feelings, on the occaſion.

"I have not words to deſcribe my feelings while I ſtood below the portico of Tintyra. I thought myſelf, I really was, in the ſanctuary of the arts and ſciences. At the ſight of an edifice like this, what a ſucceſſion of epochs preſented themſelves to my imagination! how many ages muſt have been occupied in leading a creative nation to theſe reſults, to this degree of perfection and ſublimity in the arts! how many other ages to bring about the oblivion of ſuch a multitude of things, and to reconduct man, upon the ſame ſoil, to the ſtate of nature in which we had found him! never was there ſo much ſpace in a ſingle point; never were the ſteps of time more ſtrongly marked, or better followed. What uninterrupted power, what wealth, what abundance, what ſuperfluity of reſources muſt have belonged to a government that could raiſe an edifice like this, and that could find in its nation men capable of conceiving, executing, decorating, and enriching it with all that ſpeaks to the eyes and to the mind!

"M. Denon wiſhed to make drawings of all the parts of this temple, but he trembled on putting his hand to work; he felt that, unable to raiſe his deſign to the elevation of that which he admired, he ſhould diſfigure what he deſired to imitate: no where had he been ſurrounded by ſo many objects fitted to exalt his imagination. Theſe edifices, which impreſs the reſpect due to the ſanctuary of the Divinity, were books by which ſcience was developed, or morals dictated, or uſeful arts explained; all ſpoke, all was animated, and all conſtantly expreſſed the ſame. The embraſure of the doors, the angles, the moſt obſcure line, equally preſented a leſſon, a precept, and all in admirable

harmony; the lighteſt ornament on the graveſt member of architecture diſplayed in a vivid manner the moſt abſtract dogma that aſtronomy has to expreſs. Painting, further, added a charm to the ſculpture and architecture, and produced in the union an agreeable richneſs, which took neither from the ſimplicity nor the gravity of the whole. Painting, in Egypt, at this period, was uſed merely for ornament; according to all appearance, it was not even a peculiar art: ſculpture was emblematic, and, ſo to ſay, architectural. Architecture, then, was *the* art, by excellence; the art dictated by utility; this alone, therefore, might remove the doubt, if not of the primogeniture, at leaſt of the ſuperiority of the architecture of the Egyptians compared with that of the Indians, becauſe while it participated in nothing with the latter, it has yet become the baſis of all that we have ſince admired, of all that we have thought excluſively belonging to architecture, the three Grecian orders, the Doric, the Ionic, and the Corinthian. We muſt be careful therefore to think, not, as it is vulgarly believed, that the architecture of Egypt is the infancy of the art, but, that it is the type."

On his *third* viſit to Thebes, M. Denon

"Endeavoured to diſcover whether, the arts had had epochs and a chronology: if there had exiſted a palace in Egypt, it was at Thebes that its remains ſhould be looked for, ſince Thebes had been the capital; if there had been epochs in the arts, the reſults of their firſt eſſays muſt be in the capital alſo, luxury and magnificence ſpreading themſelves only progreſſively from this point, ſince they attend only on opulence and ſuperfluity. At length, he reached Karnac, a village built on a ſmall part of the ſite of a temple, which, as has been ſaid, has actually had an extent which it requires an hour and a half to compaſs: Herodotus, who had not ſeen it, has given a juſt idea of its vaſtneſs and magnificence; Diodorus and Strabo, who ſaw only its ruins, appear to have given the deſcription of its actual ſtate; all other travellers, who have very naturally thought it their duty to copy theſe, have taken the extent of maſſes of ſtone for the meaſure of beauty, and, on beholding the largeſt of all the ruins, giving themſelves up rather to ſurprize than to admiration, have never ventured to prefer that of Apollinopolis at Edfu, that of Tintyra, or the ſingle portico at Eſneh. The temples of Karnac and Luxor muſt, perhaps, be referred to the time of Seſoſtris, when the arts had birth in Egypt, and poſſibly firſt ſhewed themſelves upon the earth. The pride of raiſing coloſſuſes was the firſt thought of opulence: it was not yet known, that perfection gives to the productions of the arts a grandeur independent on proportion; that the little rotunda at Vincenza is a finer edifice than Saint Peter at Rome; that the ſchool of ſurgery at Paris is as grand as the pantheon in the ſame city; that a cameo may be preferable to a coloſſal ſtatue. It is the ſumptuoſity, then, of the Egyptians that we behold at Karnac, where are piled, not only quarries, but mountains faſhioned with maſſive proportions, an execution ſoft in the outline and rude in the maſonry, barbarous reliefs, hieroglyphics without taſte and without colouring, in a ſtate of courſe ſculpture. There is nothing of the ſublime, either in the dimenſions or the perfection of the work, except in the obeliſks, and ſome facings of the outward doors, which are of a chaſtity truly admirable; if, in the reſt of the edifice, the Egyptians appear giants, in theſe latter productions they are geniuſes; but M. Denon is perſuaded that theſe ſublime embelliſhments have been poſteriorly added to theſe coloſſal monuments. It cannot be denied that the plan of the temple of Karnac is noble

and

grand; but, in architecture, the art of drawing fine plans has always preceded that of the fine execution of the details, and ſurvived by ſeveral ages its corruption, as is equally atteſted by the edifices of Thebes compared with thoſe of Eineh and Tintyra, and the edifices of the reign of Diocletian compared with thoſe of that of Auguſtus."

He afterwards viſited Thebes a *fourth* time, when he had ample opportunity for extending his reſearches, and completing his remarks on its noble ruins. Theſe, as well as other deſcriptions of a ſimilar nature, are highly intereſting; but our limits forbid us to indulge in farther extracts.

Of Mr. Kendal's tranſlation we have already had occaſion to notice ſome groſs inaccuracies, of ſtyle and language; and ſome perverſions of the original ſenſe; and our readers muſt have obſerved many others in the quotations which we have made. In one place *heroes of romance* are converted into *Roman heroes*; (P. 76. Vol. II.) at leaſt ſo we ſuppoſe from the context, for we have not the original work before us.—"Travellers are not like *Roman heroes*, they ſometimes feel the want of refreſhments." That the Romans never experienced ſuch want is a fact certainly not within the ſcope of our hiſtorical knowledge; but that *heroes of Romance* who are ſaid to feed upon love and glory may be deemed ſuperior to it, is a ſuppoſition ſanctioned by the common conſent of all writers in poetry or proſe, eſpecially among the French. In another place we find the word "eloined" (for eloigné:) a word unknown to our language which only acknowledges the word *eloigned*, and that has been long obſolete. The word *goldſmithry*, too, we now meet with for the firſt, and, we hope, for the laſt time. In ſhort, it would be an endleſs taſk to ſpecify all the blunders and inaccuracies in the volumes before us. The work of *tranſlation* is not ſo eaſy of accompliſhment as men are apt to imagine; it requires an intimate, claſſical, and even idiomatical, knowledge of both languages, with other qualifications, which few of thoſe who undertake to perform it, poſſeſs.

The work is printed on a good paper, and the maps and prints are neatly executed.

Memoirs of the Life of the Rev. Peard Dickenſon; in which the Diſpenſations of Providence and Grace towards Individuals are exemplified in ſome remarkable Inſtances. Written by himſelf; and revited and corrected by Joſeph Benſon. London. 1803.

WE always muſt regret when the uſeful ſtudy of biography is made the vehicle of party; and the ſtandard of excellence is made to conſiſt in adopting peculiar tenets and in conforming to certain trifling and contracted cuſtoms. The more we read of memoirs of men, written by themſelves, the more we muſt lament that ſo few are equal to the arduous taſk of compoſing them. Self-love and ſelf-deluſion bias the writer. Ignorance of the human mind, ſtrong

ſtrong prejudices and party intereſt warp the judgment, even where they do not form the leading motives of the author. Self-knowledge is difficult of attainment. Few or none are called upon to confeſs the infirmities of their nature, much leſs to proclaim their own virtues. Deviations from honeſty, ſimplicity, and truth are eaſy and frequent. Self-deceit and ſelf-deluſion aſſume ten thouſand different forms; and ſometimes they reign moſt abſolute where they are ſuppoſed to be totally abſent. The author is generally putting himſelf forward on the ſtage of vanity in order to diſplay his own folly.

We have been led to make the above reflections from reading theſe memoirs, and the curious reaſon aſſigned for their publication. Mr. D. informs his readers, as a juſtification of himſelf, (Pref. p. iv.) that JUSTIN MARTYR, CYPRIAN and AUGUSTINE bore teſtimony to the divine grace and goodneſs in giving an account of themſelves. But it ſhould be remembered that theſe were extraordinary men, and lived in very peculiar ages of the church. But we are much miſtaken if this was his real reaſon.

We rather imagine, that becauſe Mr. Weſley, his great ſtandard of perfection, publiſhed a journal about himſelf, Mr. D. compoſed the memoirs of his own life.—Mr. W. made remarks on books and characters, Mr. D. does the ſame in a certain way.—He was a methodiſt after the plan and tenets of Mr. J. Weſley. His experience, as it is called, was conformable to the ſame ſyſtem.

Mr. D. was born at Topſham; apprenticed to a ſilverſmith at Briſtol; was entered a member of Hertford College, Oxford; ordained by the Biſhop of Lincoln; and was Curate at Shoreham; when he obeyed the *call* of Mr. Weſley to come into the London Connection; i. e. to read the prayers of the Church of England to lay preachers, and to adminiſter the ſacrament of the Lord's Supper in Mr. W.'s different chapels; thus to become a ſervant of ſervants.

"In the ſpring, 1776, I was viſited with a malignant fever, in which my life was deſpaired of. During a ſtate of DELIRIUM my ſoul was ſometimes inwardly and powerfully viſited by an heart ſearching God. While my ſpirit ſeemed hovering over the eternal world, God was ſearching and proving it; and I had a ſolemn conviction that through Chriſt my Redeemer I was acquitted before the tribunal of God." P. 21.

Are theſe the words of truth and ſoberneſs? We ſhould envy no man the conſolation he could derive from the *delirium* of a fever; to build ſolid comfort on this is the weakeſt of all poſſible things, is leaning on the ſhadow of a broken reed. Can we wonder that the infidel ſcoffs and the vicious man is unreclaimed, when ſuch aſſertions are called "the deep things of God;" when they are circulated among thouſands, and held up as that model of perfection from which they are to copy.—— We moſt ſincerely lament that in this kingdom ſome thouſands of people, generally of the lower claſſes, who, we hope, in general, mean uprightly, ſhould follow ſuch guides; and ſubſtitute the wildneſs of enthuſiaſm, the delirium of a fever,

fever, the wanderings of a diſordered imagination, or the feelings of the moment, for the words of truth and ſoberneſs. Many of Mr. D.'s expreſſions are raſh, unguarded, unſcriptural and unexplained. To us he appears to have been a well-meaning man with a weak judgment, a warm imagination, and no ſmall ſhare of literary and ſpiritual vanity; but with very little ground on which to build a claim to public notice.

We could not but remark one curioſity here; the life was written by Mr. D. but *reviſed* and *corrected* by JOSEPH BENSON. We are no where informed what the *corrections* are, and how far the work is different from what the author wrote himſelf. The fact is, the life is a manufactory by two, and no reflection was to be ſuffered to remain which did not favour the cauſe of the Arminian methodiſts.—We would adviſe Mr. Benſon to be much freer in his corrections for the future: and what one good end can be anſwered by publiſhing ſuch ſilly things as five or ſix of Mr. D.'s dreams? Could not every old woman in the Connection dream to as much purpoſe? Mr. Charles Weſley archly told Mr. D. on his coming into the Connection in London, that he would not find them all angels. Mr. D. has not told us his diſappointments; or if he did write them, they were not to receive the *imprimatur* of Mr. Joſeph Benſon.

For the amuſement of our general readers we ſhall tranſcribe an anecdote of a well-known character of a different ſort.

"In the latter end of the year 1789 Mr. Weſley, being deſirous of knowing ſomething of the real character and the religious opinions of the late Lord G— G— [George Gordon] requeſted me to pay his lordſhip a viſit, he being then confined in Newgate. My friend Mr. Sauce obligingly accompanied me thither. We were conducted to the felons' ſide of Newgate, and aſcending a conſiderable number of ſteps, at length found his lordſhip in the attic ſtory, in the room formerly occupied by Dr. Dodd.

"On knocking at the door, we were preſently admitted by a tall gentleman of a pale and languid aſpect and manner. His lordſhip was dreſſed in a light drab-coloured ſurtout, which was much faded and nearly threadbare. His chin was ornamented with a ſhort, irregular, pointed beard, which gave him a moſt dejected and plaintive appearance. We apologized for our intruſion, and informed him that we waited on him with Mr. Weſley's reſpects, who had heard with concern many things which had been reported of an unfavourable kind, more eſpecially with reſpect to his lordſhip's religious opinions, which he hoped were ill grounded. But we, therefore, ſhould be happy to hear what his real opinions with reſpect to revealed religion were. His lordſhip who had hitherto appeared to ſpeak with a great deal of caution, now began to throw off all reſerve. Having expreſſed much reſpect for Mr. W.'s character, and approbation of the good work that he had done in the nation, he began to ſpeak with frankneſs, and deſired me to inform him, that 'he believed the ſcriptures of the Old and New Teſtament to be of divine original: that our Lord had appeared according to the antient predictions of the Jewiſh prophets in the reign of Auguſtus Cæſar in Judea, and taught mankind the moſt ſublime truths and the moſt perfect ſyſtem of religion and morals: that the circumſtances of his doctrine, miracles, life and death had been faithfully

faithfully recorded by the evangeliſts: that in theſe, we as Chriſtians ought to turn our attention to the example of Chriſt, which, in his opinion, we were ſcrupulouſly to follow in every reſpect, in order to attain a perfect conformity to him. Then, for inſtance, as our Lord was born in Judea and conformed to Jewiſh cuſtoms, opinions and manners, ſo we were bound to imitate his example in theſe things. For this reaſon,' added he, 'I think it right to conform to his example in appearing as a *Jew*, and in maintaining an external conformity to his life and manners. Theſe, Sir,' ſaid he, 'are my real ſentiments.' We thanked him for the obliging and unreſerved manner in which he had communicated them to us. Some miſcellaneous converſation afterwards took place, and as we were riſing to take leave of him, he deſired me to give his compliments to Mr. W. and tell him he ſhould be happy to ſee him. At the ſame time he made many apologies for the poor manner in which he was obliged to accommodate thoſe, who did him the honour of calling upon him in his preſent ſituation.

"We now took our leave, and he politely attended us to the ſtaircaſe, and then withdrew. We were not a little gratified by his affability and openneſs, by which means we had obtained as much information as we wanted. I could not perceive any traits of uncommon eloquence in his converſation, nor any remarkable energy of thought or ſentiment. But much allowance was doubtleſs to be made for his preſent ſituation. I am rather apprehenſive from the beſt view I could form of his character, that he ſometimes ſuffered himſelf to be miſled by miſtaken notions and by following any ſudden impreſſion or impulſe of the mind, without conſidering the principles from whence ſuch impreſſions proceed, or the conſequences that might follow; and then by a fervour of enthuſiaſm he was led to undertake things which involved himſelf and others in many calamities."—Pp. 64—66.

The concluding reflection we wiſh had been more attended to than it was by Mr. D. himſelf, and which we earneſtly recommend to any, who, impoſed on by confident boaſting, or miſled by enthuſiaſtic feeling, might be induced to admire theſe wretched memoirs, and to work themſelves up to ſimilar fancies.

Anguis in Herbâ! a Sketch of the true Character of the Church of England, and her Clergy: as a Caveat againſt the miſconſtruction of artful and the miſconception of weak men, on the ſubject of a Bill about to be brought into Parliament, for the Reviſal of certain Eccleſiaſtical Statutes concerning Non-reſidence, &c. &c. The Second Edition. By the Rev. James Hook, M. A. F. S. A. 8vo. Pp. 94. 2s. 6d. Ginger. 1802.

IN this tract Mr. Hook enters the liſts with the aſſailants of the clergy, on the ſame ground which Dr. Sturges, whoſe publication on the ſubject was noticed in our laſt number, had previouſly occupied. He enters, however, much deeper into the ſubject, than his predeceſſor, and enlarges on a variety of topics, not immediately connected with the argument, though, naturally enough, growing

out of the queſtion. The principal inducement with Mr. H. to take up the pen appears to have been the appearance of an anonymous publication, which we have not yet had time to peruſe, though we know by whom it was written, and under what circumſtances; but of this more hereafter.

Mr. H. begins by cenſuring the too great propenſity of Engliſhmen to ape foreigners;—this propenſity has been, more or leſs, the theme of our ſatiriſts, at different periods; but at no time did it deſerve to incur the utmoſt ſeverity of their laſh ſo much as at preſent; when regicide, rebellion, tyranny, blaſphemy, and vice in all its moſt odious forms, combine to make the objects of imitation!!!

"To name the French revolution"—ſays this ſound and ſpirited writer—"in confirmation of any opinion hoſtile to the cauſe of modern reformers, has been ſucceſsfully (and artfully enough by the bye) deprecated as the reſort of a weak argument, and as trite and irrelevant in its application to the affairs of this country. I am not, however, ſo *nervous* a being as to ſuffer myſelf to be cajoled out of ideas, which conviction, founded on the ſtricteſt inveſtigation, tells me are correct, or to ſacrifice a ſtrong hold to an opponent, becauſe he would laugh me into a ſuppoſition that it is a weak one. I muſt be convinced of the deſtructive tendency of the principles which cloſet politicians have broached, when their theoretical paradoxes are confirmed in practical miſchief; I cannot ſhut my eyes and ears to the atrocities which have reſounded from the bloody land of revolution; I cannot believe that cauſe good nor the end to be obtained virtuous, when the means to promote them are ſufficient to deprave the heart of man, and to contaminate a nation of 25 millions of ſouls! I cannot call that liberty which is a monſtrous tyranny; nor will I ſtoop to acknowledge a people noble-minded, who have like cannibals devoured their fellow countrymen for twelve years, and embrued their hands in the blood of their king, to hurl a throne to deſtruction, and rear an altar on its ruins to military deſpotiſm;—who have been guilty of the vileſt exceſſes to overthrow the government of *ONE*—for what? to ſubſtitute the government of another *ONE*;—who have defiled themſelves by the groſſeſt ſacrilege, and the murder and baniſhment of their prieſts and nobles; that after years of infamy, deſolation, and depravity, at which human nature ſhudders, they might (by permiſſion) raiſe a muſhroom nobility from the hot-bed of faction, and receive the Chriſtian code at the hands of a recorded Muſſulman. And who, let me aſk, ſhall preſume to ſay, that ſuch examples are indifferent to a country, whoſe natives are ſo ſuſceptible of extraneous impreſſions, and ſeparated by a channel of only 22 miles from the ſcene of action? Who will have the boldneſs to calculate that events would differ in this country, ſhould the ſame liberal ſyſtem (as it is perverſely called) be ſet afloat in it? I have lived to ſee a London mob exult in the execution of a fellow-creature, and greet him on the ſcaffold with huzzas!

"Unreſtrained ignorance and licentious power will differ little in their fruits, whatever may be the ſoil in which they are permitted to run wild."

The author then proceeds to avow his principles, which, by the bye, muſt be very well known to thoſe who have read his former productions.

"Now

" Now as I have no wiſh to take my readers by ſurpriſe, I beg it may be underſtood (if I have not already betrayed myſelf,) that I am what it is faſhionable to term, a prejudiced man, a preacher of the Goſpel, and a monarchiſt; that I look upon the Proteſtant faith, as eſtabliſhed in England, to be the pureſt worſhip on earth; that I eſteem the conſtitution of England the beſt of all poſſible conſtitutions; that I regard Jacobiniſm with execration; modern republicaniſm with contempt; and French politics with diſtruſt: that I view the wavering believer with Chriſtian pity, but the corrupting infidel with horror. Theſe are my principles; and thoſe whom ſuch will offend will do well to throw me aſide at once, and in their favourite Review, without proceeding further, dub me a court tool, a hireling of miniſtry, or a High Church ſycophant—terms eaſily applied (and not unfrequently) to thoſe who are raſh enough publicly to defend either kingly power or religion."

Such, too, are *our* principles, and with Mr. H. we ſay, and " thoſe whom ſuch will offend will do well to throw us aſide at once."

In defending our admirable eſtabliſhment, the author takes a brief review of the Chriſtian Church in this country, from the introduction of Chriſtianity into our iſland, to the preſent time; and ſhews, that at no period, was the Church, as a Church, (to ſay nothing of the ſchiſmatics in her boſom) ſo correct, ſo pure, and ſo praiſeworthy as it is at this moment. Its toleration, its patience, its forbearance, under aggravated inſults, and threatened attacks of a moſt ſerious nature, are adduced as proofs of its merit.

After thus clearing the way before him, he proceeds to notice the tract before alluded to, entitled " The Neceſſity of the Abolition of Pluralities and Non-reſidence," &c. Of the author, Mr. H. ſays, " his name is utterly unknown to me."—Not ſo to us.—We know his name, and his profeſſion. And Mr. H. will not be a little ſurprized to hear, that this inflammatory declaimer againſt pluralities and non-reſidence is himſelf a miniſter of the eſtabliſhed church, and curate of two pariſhes, ſome miles diſtant from each other, in neither of which he reſides. Thus he bears no ſmall reſemblance to the anonymous writer of the old well-known book, " By a Preſbyter of the Church of England," entitled " Pluralities indefenſible," publiſhed in the year 1743.——Under theſe circumſtances, it would have been both impolitic and imprudent in the author to prefix his name to his volume. Mr. Hooke diſſects this gentleman with tolerable ſkill, but with rather more tenderneſs than he deſerves. He (the anonymous writer) ſtates what *might* be done, *if* the clergy were, what, *if* he knew them, and ſpoke truth of them, he would know they, as a body, actually are. But we will extract the paſſage, as quoted by Mr. H. and let our readers judge for themſelves.

" If the clergy were diſtinguiſhed for their knowledge and piety, and eminent for their virtuous accompliſhments; if they performed the offices of a pure and reaſonable worſhip with ſincere devotion; if they delivered the ſublime doctrines of their religion with truth, ſimplicity, and power; if they enforced the practice of its holy precepts by clear reaſoning, perſuaſion, eloquence, and good example; and if they carefully reminded of their danger

ger from unbelief and impenitence, reproved them for their vices, admonished them of their follies, and earneſtly excited them to diſcharge their duties as men and chriſtians, by all the motives of hope and fear, and all the arguments of reaſon and religion, they would *then* be univerſally reſpected and beloved; their principles would be reverenced, and their conduct imitated: Chriſtianity would diſplay its powerful influence, would effectuate a general obſervance of piety and virtue, and promote public proſperity and private happineſs."

In the opinion then of this writer, it is evident, the clergy poſſeſs none of thoſe qualities which they ought to poſſeſs, and perform none of thoſe duties which they are bound to perform! If this be not calumny, we know not of what ingredients calumny is compoſed. We will allow this teſty gentleman ſo to pourtray *his own* character if he pleaſe, (he, no doubt, drew the portrait before his glaſs,) and far be it from us to diſpute the juſtice of it; but when he has the preſumption to apply it to the whole body of our clergy, we muſt take leave to cenſure him either for unwarrantable ignorance, or for deliberate falſehood. Theſe attacks upon the clergy, from members of their own body, have become ſo frequent of late, as to call loudly for epiſcopal interpoſition; for the ſerious notice of thoſe who are the guardians of the character of the clergy, as well as of the church. But the biſhops will naturally ſay, give us *facts*, which are cognizable by us; name us *perſons* who are ſubject to our authority. We have lately given them *two* ſuch facts, and the name of *one* ſuch perſon. Shall Mr. Rowland Hill, a miniſter regularly ordained, be allowed, from a diſſenting pulpit, to hold up our clergy to the execration and contempt of an ignorant multitude, by repreſenting them as men *inſpired by the Devil*, and ſent to *do his work for him*? * Is this to be borne? If evidence be wanting of the fact, that evidence we are prepared to produce. Or will it be urged that the biſhops have no authority to puniſh ſuch an offence?—We ſcarcely think it will. The other fact to which we allude is recorded in the Appendix to our thirteenth volume, in the laſt article on the Blagdon Controverſy.† It is the declaration of a clergyman in his pulpit, on Chriſtmas-day laſt, that in thoſe whoſe duty it is to preach the goſpel, there is *a ſtudious omiſſion of the principles of the goſpel.* By preferring ſo heinous a charge, without the moſt ſolid grounds, the perſon who preferred it would be placed in nearly the ſame point of view, in which, if true, the objects of it muſt be regarded by every pious chriſtian, and every honeſt man. But on a ſubject ſo ſerious, and pregnant with ſuch effects, *names* as well as *dates* ſhould be mentioned. The clergyman, then, who made this ſtrange declaration, which we have properly characterized in another place, was the Rev. Mr. Roſe, *Rector of Beckenham, in Kent.* We thus afford that miniſter of the goſpel an opportunity of defending himſelf, either by juſtifying his

* Anti-Jacobin Review, Vol. XIII. p. 209. † P. 530.

aſſertion

assertion if he feel it to be justifiable, or by retracting it, if he feel conscious that it is unfounded and unjust. And we pledge ourselves to insert any communication on the subject which he may think proper to send us. Should he object to answer an *anonymous* attack, he may obtain, by a private letter to the Editor expressive of his wish, the name of the gentleman, on whose authority this charge is made; who *heard* the assertion, and who noted it down at the time, on the blank leaf of his prayer-book; and who, though a *layman*, is fully prepared to give him a peremptory *negatur*, and to contest the point with him in any way he may chuse. We know not, whether a highly respected nobleman, and the rector's *worthy* friend, JOHN CATOR, ESQ. of legal notoriety, who knows how to manage his *purse* much better than his *pen*, both of whom formed part of the congregation, and sate very near to the pulpit, paid sufficient attention to the sermon (which, be it observed, was a strong *dissuasive* against receiving the Sacrament) to mark the particular words above noted, in *italics*, but the gentleman who heard them is ready to take his oath that they were the very words uttered. If these be not facts deserving the attention of our prelates in particular, and of our clergy in general, there must be a lukewarmness, or rather a *torpor* among them, which we are very far from suspecting, and which God forbid! we should live to witness.

Mr. Hook laments that, at the reformation, a well digested code of ecclesiastical laws and discipline had not been enacted for the purpose of checking the gross irregularities which had crept into the church, and which continued to subsist for some time after that period. But this omission he justly ascribes to the insincerity of Henry the Eighth, who, in effecting the reformation, was certainly actuated only by selfish views.

"The abolition of the religious foundations, communities, and abbies, became however only a new source of corruption. The courtiers, panders, and sycophants of Henry succeeded to the possessions of the church, and continued unrestrained in the misapplication of the funds and patronage, which they appropriated to themselves and their families. Thus the ecclesiastical establishment of the country, though no longer the same, was little improved by the reform in its first stage. The superstitions of the church of Rome were, it must be admitted, broken down, and the infallibility of the Pope contemned, but the corrupt practices of even the reformed Church, occasioned by the want of a regular and well-constituted code of ecclesiastical laws, were such as to render the reform as little beneficial as possible.—We had a modern head with antique members, and, though the body was in some degree new moulded, so many of the tattered rags hung loosely about it, that it became a matter of some difficulty to distinguish her in the multiplied and varied groupes that were passing on the road from Rome towards Geneva."

Having adverted to the religious disputes which preceded the revolution, the author adds;—

"How deplorable a circumstance then is it, when at length in the haven, and secured from the horrors of the tempest, that land squalls and eddies should

ſhould burſt forth to derange our veſſel, and blaſt the advantages of a long perilous and laborious voyage. I cannot, indeed, ſufficiently expreſs my regret and (I muſt add) my indignation, at the ingratitude of thoſe, who left to purſue their own tenets as they pleaſe, would infringe upon the eſtabliſhed religion of the land and undermine the very power which tolerates and protects them. If they were men of principle, however, impelled by their zeal to propagate particular doctrines and opinions, the fatal effects of this intemperate ardor which has drawn the blood of ſo many thouſands of our brave predeceſſors, would ſurely check them in their wild career. But ſo far from this, they have ſtooped to means which religion muſt bluſh to think on, and joining the hoſt of infidel and atheiſtical revolutioniſts, are content to tamper with avowed licentiouſneſs, in order to ſupport a deſperate cauſe."

In arguing on the queſtion of *pluralities* Mr. H. ſeems to feel his ſtrength, which he certainly diſplays to advantage, though the ſubject be one, unqueſtionably, of great delicacy. He ſhews that the cenſures pronounced on pluralities, in the council of Lambeth, held in the year 1281, are by no means applicable to the preſent times.—There were Prieſts *then* who held ſo many as *twenty* or *thirty* benefices, a practice which could not be too ſtrongly reprobated; but ſurely no one is weak or perverſe enough to contend that *therefore* the preſent practice of holding *two* livings, (the united profits of which ſometimes do not exceed the ordinary wages of a journeyman ſhoemaker!!!) is to be condemned!—The origin of *pluralities* is thus explained.

"Before the clergy quitted their conventual ſtate and religious communities, or became parochial reſidents on their benefices, a perfect (or nearly ſo) equality obtained among them—little or no diſtinction was obſerved. The revenues of each church were paid into a general exchequer of the dioceſe, and the ſtipends or allowance to each parochial officiary equally diſtributed. But this cuſtom ſoon fell into diſuſe; and when the prieſts came to maintain themſelves upon the produce and profits ariſing out of their individual benefices, that inequality of endowment which has exiſted to the preſent hour, immediately took place. The extent and boundaries of the pariſhes depended upon the property of the firſt founders of the churches, and varied neceſſarily with their poſſeſſions; ſome embraced a very large territory, whilſt others were confined to a mere hamlet. This naturally produced a ſenſation of diſcontent in the minds of thoſe who were appointed to the inferior endowments, and as naturally awakened a deſire in them to obtain redreſs or remuneration for this evident though unavoidable injuſtice. Injuſtice it muſt be acknowledged in the firſt inſtance, for where a community of intereſts, and in ſome degree of talents, had exiſted, ſo diſproportionate an allotment could not in equity be defended. No reaſon, no pretext, can evade the charge, though we may admit it was in a great meaſure unavoidably incurred. If our modern reformers will but concede this, (and for my part I do not ſee how they can do otherwiſe,) they muſt admit that a remedy (whatever that might afterwards turn out to be) was juſtifiable; nay, founded in ſtrict juſtice. That remedy, then, was moſt clearly PLURALITY—the annexing a living within a certain diſtance of that already poſſeſſed, and the rendering two benefices, under certain reſtrictions, tenable with each other.

"This was the cauſe and origin of the long deprecated evil, and are we, becauſe the indulgence was afterwards carried to an unwarrantable height, and engendered corruptions by holding out temptations to men of inordinate or ambitious natures—becauſe it drew men, for the ſake of '*filthy lucre*,' to break through all rules of decency and moderation, and avail themſelves of unenforced laws to aggrandize themſelves, and engroſs the revenues of the church—becauſe canons have anathematized, bad popes countenanced, and good kings feebly endeavoured to check the odious corruption—are we, I ſay, to pull down the cuſtom when truly purged of its exceſs, in its reformed, in its primitive, reſtored ſtate (which it may now fairly be eſteemed), and deprive the church of the power of rewarding merit or piety, or diſpenſing in her wiſdom thoſe benefits to which ſhe may owe her brighteſt ornaments."

If there be any perſons weak or bold enough to think, in contradiction to the Scripture, that "the labourer is *not* worthy his hire," let them attend to the following remarks.

"Some there are who pretend that temporal rewards ſhould be denied to the profeſſors of religion, and who, recurring at every turn to the primitive preachers, aſſume that as they were humble and poor, meek in ſpirit, perſecuted, oppreſſed, and martyred in the holy cauſe, we, in the preſent day, have no right to deviate from the line laid down by them; loſing ſight, at the ſame time, of the variation of manners, habits, and cuſtoms which, in the courſe of 1800 years, has taken place, and forgetting ſtill more that it was for the purpoſe of raiſing that very eſtabliſhment againſt which they are ſo loud in their declamations, that the firſt founders of our church, the immediate followers of our Saviour, endured thoſe miſeries, and encountered death itſelf; and to enforce the doctrines of which, among deaf and ſtiff-necked generations, the ſucceeding martyrs ſmiled amidſt the agonies of death. That theſe pure gentlemen would undertake the office of perſecutors, and aſſiſt our good wiſhes towards immortaliſing us as martyrs, I have no doubt; but as I feel perfectly aſſured that we were ſent into the world for better purpoſes than to be ſent out of it at the wiſh and caprice of any order of men, I ſhall not be guilty of ſuch a *felo de se* as to deliver myſelf or my brethren into their hands, unreſiſtingly at leaſt.

Saint Paul expreſsly ſays, "The Lord hath ordained that they who preach the Goſpel ſhould live of the Goſpel;" and throughout the whole of the epiſtles of this ſacred author we find him laying down principles whereon church eſtabliſhments were to be raiſed; and that they were to be accommodated to the manners and habits of thoſe to whom they were preſcribed, is not denied by the opponents of our particular church."

Of our eſtabliſhment, the author juſtly obſerves,

"The Church of England divided at length from the corrupt ſyſtem, and eſtabliſhed herſelf on a baſis equally remote from the idolatrous exceſſes of the Roman Church and free from the oppoſite extreme of the naked, irreverent, and informal doctrines of the ſchool of Geneva. Extremes are generally ſucceeded by extremes, and the followers of Calvin ruſhed from the *acmé* of ſuperſtition to the abſolute ſtripping of religion of that reſpectful decency which is neceſſary to abſtract the attention of man in his devotions."

Our

Our ſentiments reſpecting *Non-reſidence* were fully declared in our review of Dr. Sturges's pamphlet and of the anſwer to it; of courſe the remarks there made on the former, are applicable to Mr. Hook's arguments on the ſame ſubject. We muſt repeat, that we do not think any clergyman juſtifiable for deſerting a flock in a country village the cure of whoſe ſouls he has ſolemnly undertaken, merely becauſe he thinks his talents better calculated for a large audience in town. Nor do we perceive either ſtrength or juſtice in Mr. Hook's exclamations on this topic. "Had ſuch a rigid law" (to prevent this deſertion) "been enforced to its extent, how many luminaries, who are now an ornament to literature, and the ſupport of piety in the preſent age, would have been loſt to ſociety; how many a gem of pureſt worth have been buried unknown, which the tribute of an inproved and benefited community has brought to light, and placed in ſituations of eminence and importance."

This, we are ſorry to ſay, is mere declamation. Is a luminary leſs a luminary becauſe it ſhines in the country? Is there any thing in a country life which prevents men from becoming ornaments to literature, and ſupports of piety? If common ſenſe were not ſufficient to demonſtrate the abſurdity of the ſuppoſition, daily experience would prove it. Where do a *Whitaker*, a *Boucher*, a *Gleig*, a *Gilpin*, and a *Polwhele*, with many others, who are ornaments to literature and ſupports of piety, reſide? In country towns or villages which, far from being prejudicial, are favourable, to the purſuits of piety and of learning. If a country clergyman, indeed, be appointed to a benefice, with cure of ſouls, in town, more lucrative to him, than the living which he holds, he is certainly at full liberty to accept it. But there is no excuſe for a clergyman who, without ſuch appointment, or ſomething ſimilar, deſerts his country flock, merely to try his talents on a more public ſtage.

There is great reaſon in our author's remarks on the particular time at which the exiſting ſtatute againſt non-reſidence was paſt; but that reſidence is a duty, the performance of which ought not to depend on the mere will of the perſon who is to perform it, is a fact which, we conceive, no man will venture to diſpute.

The profits ariſing to Henry the Eighth, from the work of the reformation, are thus rated.

"It is computed from the different returns, that the ſuppreſſion of the religious houſes yielded to Henry, 1ſt, from the 653 valued monaſteries, 171,314l. 18s. 1d.; 2nd, from the 388 unvalued, 101,792l. 0s. 2d. which make 273,106l. 18s. 3d. Now one penny at that period was equivalent to a ſhilling in the preſent, which is clearly aſcertained by the proportion of labourers' wages, price of wheat, &c. This ſum, therefore, multiplied by 12, gives us 3,277,282l. 19s. Yet great as this may appear, it was merely the reſerved rent of the eccleſiaſtical manors, and the annual produce of their demeſnes, without computing fines, heriots, renewals, deodands, &c. Thus then we find the annual ſum of upwards of three millions of our preſent money, beſides an incalculable principle ariſing out of the property,

plate, jewels, money, and moveables of every deſcription, which the different foundations yielded on their diſſolution, decidedly and unequivocally taken from the revenues of the Church, and ſo alienated as never to be reſtored."

If this property, which was the undoubted patrimony of the church, had not been thus devoted to gratify the rapacity of that profligate monarch, and his no leſs profligate courtiers, but had remained as it ought, attached to the church, in its reformed ſtate, there would then have been an ample proviſion for the clergy, and no excuſe for pluralities could have remained. Now, indeed, we ſee no other means of meliorating the condition of the poorer clergy, than by a parliamentary grant for that purpoſe; and it were much to be wiſhed that a ſufficient ſum could be granted to purchaſe the tythes that are in the hands of lay-impropriators, in order to reſtore them to the church;—to that church of which the late Lord Chatham, truly and pathetically ſaid—"God bleſs it, it has but a *pittance!*"

That the clergy (with ſuch exceptions only as muſt neceſſarily be made to general obſervations on any large body of human beings) diſcharge their duty, as well as, if not better than, the clergy of any former period, we are perfectly willing to concede to Mr. Hook;—but that as much piety and devotion prevail among the people, is a poſition which we are, by no means, prepared to admit. In the metropolis, on which the author ſeems to rely for the truth of his propoſition, we are fully perſuaded, the reverſe of this is the fact; and that, among a very large proportion of its pooreſt inhabitants, a total neglect of public worſhip and a general indifference to, or ignorance and contempt of, the principles and duties of religion, obtain. It is not, however, among the frequenters of St. James's church, that proofs of the exiſtence of this evil muſt be looked for. Nor is its exiſtence incompatible with the facts ſtated in the following paſſage.

"The increaſe of ſectaries, meeting-houſes, tabernacles, &c. has been thrown in our teeth, as a proof of the "Church's decay:" We are taxed with the adoption of a cold phlegmatic ſtyle in preaching the goſpel, and thereby, as it is ſaid, leaving the lower claſs of people open to the impreſſion of the animated harangues of methodiſts, &c. I cannot plead guilty on this head; it may be indeed a much eaſier taſk to appeal to the paſſions than the reaſon of unlettered men: ſo we may ſay and feel that the path of pleaſure is more inviting than the rugged ways which ſelf-denial propoſes to us, yet I cannot believe that we are defenſible in preferring virtue to vice, or in flying from the ſimple and beautiful tenets of the goſpel, to call forth the paſſions of mankind, or to frighten a poor trembling wretch into a belief and worſhip of a Deity, whoſe attributes are mercy, charity, and loving-kindneſs. Let us, for inſtance, contraſt a preacher of this ſpecies, with a certain venerable, learned and pious prelate of our church, from whoſe lips we have heard the mild and primitive doctrines of Chriſtianity laid down and enforced with a ſimplicity and a perſuaſive eloquence, that whilſt they carried unheſitating conviction to the mind, captivated

tivated without rouſing the feelings, and entered the heart through the medium of the underſtanding. He does not anathematize, but holds out the lights of the Goſpel to the wanderer; he talks of no giſts, no graces of his own; but an humble follower of our Saviour, pleads the efficacy of belief, and exemplifies in himſelf the peace of mind which flows from it.—Let the cluſtering multitudes of every rank in the nation, from the peer to the meaneſt artificer, which regularly ſwarmed in one of the largeſt churches of the metropolis, prove that though the rant of ignorance or fanaticiſm may gain an aſcendancy over weak and timorous minds, the pure ſtrain of unſophiſticated Chriſtianity has its fair influence with the humbleſt, and carries conviction to thoſe of the meaneſt capacities. But it is almoſt invidious to ſelect an individual from an hierarchy, which even the bittereſt of our enemies have never dared to cenſure: a hierarchy, worthy of the church over which it preſides, and rightful guardians of "the faireſt and beſt-beloved daughter of the reformation!"

We here take our leave of the author, in reſpect of whom we have literally adhered to Othello's precept;

"Nothing extenuate, nor ſet down aught in malice."

His principles of religion and politics, as far as they are to be collected from his writings, we highly approve:—in fact they are our own principles; and with the main object of the tract before us, and with all its leading arguments and poſitions, we heartily concur. Our objections to particular paſſages are few and of little importance. Such as they are, we have freely ſtated them, and our readers will decide on their weight. In thus defending himſelf and his brethren, againſt the rude attacks of their enemies, as well *in* the church as out of it, Mr. Hook has diſcharged his duty, and rendered a public ſervice, for which he merits public thanks. Our farewell words to him, therefore, are—*Go on, and proſper.*

Memoirs of the Baſtile: Tranſlated from the French Regiſters, Records, and other authentic Documents, found in the Archives of the Caſtle at the time of its Surrender, on the 14th of July, 1789; and publiſhed under the Sanction of the National Aſſembly of France. Interſperſed with Anecdotes of the moſt remarkable Priſoners who have been confined in that Fortreſs; particularly that Perſon uſually ſtiled the Man in the Iron Maſk. By Francis Gibſon, Eſq. F. A. S. 8vo. Pp. 140. Rogers, Clarke, and Layburn, Whitby; Mitchell, Newcaſtle; Peck, York; Law, London. 1802.

THIS is a tranſlation of a work which was publiſhed in Numbers, at Paris, in 1789, and afterwards collected into Volumes, entitled "La Baſtille Devoilée, ou Recueil de Pieces Authentiques pour ſervir à ſon hiſtoire." But Mr. Gibſon does not ſeem to be aware that a more copious tranſlation of its principal parts was contained in a book publiſhed in London in 1790, entitled, "The Hiſtory of the Baſtile: with a conciſe account of the late revolution in France. To

which is added an Appendix, containing among other particulars, an Enquiry into the Hiſtory of the Priſoner with the Maſk." This laſt work was written by an Engliſh gentleman, of the name of Crawford, who was reſident at Paris, at the commencement of the revolution. Still, however, Mr. Gibſon has rendered an acceptable ſervice to the public, by his effort to render the diffuſion of truth more general, by publiſhing a variety of hiſtorical facts in a more convenient and acceptable form, and particularly as Mr. Crawford's octavo volume is, we believe, out of print.

Mr. G.'s object is to detect miſrepreſentations, to expoſe falſehood, to correct errors, and to eſtabliſh truth. He obſerves that Linguet's well known "Remarks and anecdotes on the Caſtle of the Baſtile" is *a ſhameful impoſition on the public.* He corrects the pert miſſtatements of Signora Piozzi; and he expoſes the deliberate falſehoods of the authors of the Encyclopædia Londinenſis, who, in their account of the ſurrender of the Baſtile, give currency to the impudent libels on the governor, the Marquis de Launay, which were circulated by the rebels of the day, but were almoſt immediately corrected by the National Aſſembly itſelf. But thus it is that truth is ſacrificed to party-ſpirit, even in thoſe works which, from their nature, ought to be moſt exempt from it; and the pure ſource of hiſtory is contaminated, in order to miſlead the preſent age and to deceive poſterity. The writer of the article alluded to could not be miſtaken, becauſe a formal contradiction of the facts which he ſo poſitively ſtates, had been publiſhed by another long before he committed them to the preſs. He aſſerts that M. de Launay invited the people to paſs the outer gate of the caſtle, in order to take poſſeſſion of the fortreſs, but that they had no ſooner entered, than he let down the draw-bridge, fired upon them, and killed or wounded every one of them. In all which ſtatement there is not one word of truth! He farther ſtates that, enraged at this treachery, the people made a furious aſſault upon the Baſtile, effected a breach, and carried it by ſtorm. All this, too, is equally falſe. The Baſtile was not taken by ſtorm, nor was the ſmalleſt breach made. It was ſurrendered on a ſolemn promiſe to ſpare the lives of the garriſon. A promiſe moſt baſely violated, like every other promiſe made by the French regicides and rebels. Again it is affirmed, that the Major of the Baſtile was killed in defending the Caſtle, whereas he was murdered in cold blood by the *patriots*, Anglicé, the mob, on the Place de Greve.—So much for the accuracy of the Encyclopædia Londinenſis. We ſhall now let the committee of the National Aſſembly ſpeak for themſelves, in the correction of ſome other miſ-ſtatements equally groſs, and equally inexcuſable.

"The Engliſh philanthrophiſt, John Howard, miſled by the author of 'Anecdotes and hiſtorical Remarks on the Baſtile,' ſpeaks of its priſons as divided into five claſſes: after the dungeons, which they place in the firſt claſs, as the moſt horrible of priſons, the ſecond they divide into three compartments, where remain (as they aſſert) cages, the bars of which are formed of oak, covered with plates of iron: theſe cages are deſcribed to be eight

feet in length, by ſix feet wide. As we wiſh not to calumniate any perſon, not even the agents of deſpotiſm, we muſt confeſs it appears to us, that the former of thoſe authors has copied literally from the other, word for word, as we have no knowledge of any ſuch cages; nor could we procure from the turnkeys, the leaſt information concerning ſuch; neither could the moſt curious, nor any of the workmen employed in the demolition of the fortreſs, after the ſtricteſt ſearch into every vault and the moſt ſecret receſſes, diſcover the leaſt marks or remains of ſuch cages. We make the ſame obſervations on the reported Oubliettes, which were ſaid to have been firſt formed in the reign of Louis XI.; but at the taking, examination, and demolition of the Baſtile, traces of ſuch were no where to be found.

" We had likewiſe heard of the ſkeletons of unfortunate priſoners, who were ſuffered to periſh in the dungeons of the caſtle; but no bones or any ſuch remains were diſcovered. In the ſurgery, we found a body partly diſſected, which upon examination, proved to be that of a maleſactor that the ſurgeon had been preſented with, or had purchaſed for anatomical purpoſes.

" It is our duty in this place to rectify an error that has long uſurped the place of truth: we have been taxed with omitting the name of a Count de Lorges, who was found impriſoned on the 14th of July, 1789, and had been thirty-two years confined in one of the dungeons. An hiſtory of the ſufferings of this imaginary perſon was publiſhed, and believed to be the " Authentic Memoirs of the Count de Lorges." We have likewiſe ſeen a print* of his perſon loaded with chains in his dungeon, ſold at the ſhop of M. Curtis, in Paris: but, after examining every paper in our poſſeſſion, the regiſter of the pariſh of St. Louis, and cloſely interrogating the turnkeys, no account of ſuch a perſon could be obtained. When the Baſtile was captured, we found no more than ſeven priſoners, four of whom had been convicted of forgery; another a perſon of rank, confined at the requeſt of his family, for diſſipation; and two inſane, who would have been ſhortly removed to Charenton. None of thoſe were incarcerated in the dungeons, but had apartments in the towers.

" The Calottes, occupying the fifth ſtory in the towers of the Baſtile, were ſuppoſed, next to the dungeons, to be the moſt inſupportable, from the intenſe heat of the ſummer, and the piercing cold of the winter months: but we have learned from perſons who have been long under confinement in thoſe rooms, that the walls were perfectly dry; and, owing to their extreme thickneſs, they never found themſelves ſo much incommoded by the cold in winter, or the heat in ſummer, as they would have been, in the ſame ſeaſons, in the houſes in Paris. An ancient loophole ſerved as a window, which was cut through a wall nearly ſix feet thick; ſufficiently wide at the interior, but gradually contracting to the outſide of the tower, where it was ſecured by an iron grate."

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* " In the year 1790, a capital print of the ſtorming of the Baſtile, was exhibited in London, ſaid to be done from a drawing taken on the ſpot. In the foreground appear ſeveral emaciated figures, covered with hair, expreſſing joy at their deliverance, by the moſt frantic geſtures. In the dark background of the picture, are ſeen ſeveral ſkeletons chained to the walls, with iron cages and inſtruments of torture; whereas, according to the National Reporters, no ſuch inſtruments were found."

Poſſibly Sir Francis Burdett and his worthy aſſociates, the *patriots* of London and Middleſex, may, after reading this account, deem it expedient to find ſome more odious appellation for the Houſe of Correction in Cold Bath Fields;—If, indeed, their rage be not already transferred to the Surry Houſe of Correction, in Horſemonger Lane.

If all the officers and men, in the Baſtile, had been as ready and willing to diſcharge their duty, as the governor himſelf, that fortreſs would have been preſerved, and the rebels have met with their deſerts. But the ſpirit of inſubordination had already ſpread widely, and obedience to lawful commands became a *mere queſtion of prudence*. Some idea of Mr. de Lolme's character, who was at this time Major of the Baſtile, and who was murdered as one of the *Satellites of deſpotiſm*, may be formed from the following anecdote, taken from the authentic journal of the National Aſſembly.

"The Marquis of Pilleport, who had been ſometime under confinement at the Baſtile, having been convicted as the author of a pamphlet, highly indecorous, intitled, 'The Devil amongſt the Holy-water,' after his releaſe, retired to his eſtate at Stenay: but having two ſons at the military ſchool, he came to Paris to examine the progreſs they had made, which happened on the day of the capture of the Baſtile. Arriving at the Greve, he ſaw the execution of M. de Launay, who was dragged to the ſcaffold, covered with wounds. Soon after, he beheld another victim, who, though diſguiſed by blood and dirt, and his cloaths torn from his body, he diſcovered to be M. de Lolme, the major, whom the ſanguinary mob were forcing to the ſame fatal ſpot. Struck with horror at the ſight of a man in ſuch a ſituation, who with honour and humanity had been the comforter of the priſoners, and who had taken the moſt tender intereſt in *his* affairs: he liſtened to no voice but that of gratitude, and flew to embrace the unfortunate man, whom the ferocious multitude were dragging along with a degree of fanatic fury, capable of freezing the blood in the veins of the moſt obdurate hearts.—'Stop! he exclaimed, (ſpringing upon the bleeding officer,) 'You are ſacrificing the moſt honourable perſon on earth: I was long in the Baſtile—he was my comforter.' Thoſe words ſtruck the Sieur de Lolme, who caſting up his languid eyes, (though ſtill treated with the groſſeſt indignity by the wretches who ſurrounded him,) like an old Roman calmly ſaid, 'Conſider, young man, what you are doing! Do not ſacrifice your own life, by vainly endeavouring to ſave mine.' The Marquis, ſeeing the blood-thirſty multitude deaf to entreaty, called aloud, 'Stand back, I will myſelf defend him againſt you!' and, forgetting that he was unarmed, repelled the croud by the energy of his blows; but a ferocious wretch ſtruck him violently on the neck with a hatchet, which made a deep wound and beat off his hat: the monſter was preparing to ſplit his ſkull, when he was thrown to the ground by the Chevalier de Jean, who had accompanied the Marquis.

"Still the Major could not be reſcued: aſſailed from all quarters, cut with ſabres and bayonets, M. Pilleport ſeized a muſquet, and with lion-like vengeance, though attacked on all ſides, ſtruck around, overwhelming all who oppoſed him. His firelock being at laſt torn from him, he had periſhed, if, by a deſperate effort, he had not penetrated through the croud and gained the ſtaircaſe of the Hotel de Ville, where he fainted. His wounds

wounds were examined, and found not to be mortal; but the unfortunate Major was left to his fate."

The Regiſter of the Baſtile contained a liſt of all the perſons who had been confined there, and a ſtatement of their reſpective offences. Among theſe we find the following extraordinary inſtances: "In 1716, Laurence d'Houry, for inſerting in his almanack, an eulogium on the houſe of Stuart, and denying George I. the title of King of Great Britain."—"In 1745, Jacob Levis, a Jew, of Metz, for propoſing to betray Prince Charles Stuart to the King of England." Of Mr. Gibſon's principles and judgment a correct eſtimate may be formed from the following remarks on Voltaire and his aſſociates.

"Voltaire, though quick ſighted to the errors and crimes of mankind, ſeems not to have had a preſentiment of the conſequences that aroſe from the diſſemination of the principles of himſelf and his aſſociates, when he compoſed the following *jeu d'eſprit*, on an abſurd cuſtom that formerly prevailed in England, of depriving the moſt noble of animals of its principal ornament and defence.

'Vous fiers Anglais, et barbares que vous etes,
'Coupent les Tetes à vos Rois, et les Queues à vos betes;
'Mais les Francais plus polis, et aimant les lois,
'Laiſſent les Queues à leur betes, et les Tetes à leur Rois.'*

"The Engliſh, as their ſavage taſte prevails,
"Behead their kings, and dock their horſes' tails:
"In poliſh'd France they ſpare (ſo Voltaire ſings,)
"The tails of horſes and the heads of kings.

"In thoſe ludicrous lines there is as much truth, as in his blaſphemous compliment to the ſubtle incendiary of America, whoſe falſe principles in the conſtruction of electrical conductors, his Majeſty's magazines at Purfleet and the city of London had nearly fatally experienced. *Voltaire on Dr. Franklin.* 'Eripuit fulmen Jovis et Sceptrum Tyrannis.'

"The French nation has witneſſed the effects of the doctrines of Voltaire, Rouſſeau, Condorcet, and other ſupporters of irreligion and anarchy; when the peſtiferous breath of a frantic and blood-thirſty tyrant could

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* "This thought is more gravely and virulently treated by the French ſatiriſt, Boileau, in his Ode againſt the Engliſh.

'Quoi! ce peuple aveugle en ſon crime,
'Qui prenant ſon Roi pour victime
'Fit du Trône un Théâtre affreux;
'Penſe-t'il que le Ciel, complice
'D'un ſi funeſte ſacrifice,
'N'a pour lui ni foudre ni feux?'

"O! you who ſtain'd the throne with blood,
"And there the guiltleſs victim ſlew;
"Think ye that heaven, all juſt and good,
"Has no avenging bolt for you?"

command

command them to disbelieve the existence of a Supreme Being, and shortly after, with the same breath, under pain of the guillotine, order the *Sovereign People* to return to the rational creed of their ancestors. No wonder, that after suffering the various evils of a cruel and unstable system of government, they should tamely sit down under a despotism more arbitrary than that of the most absolute prince of the House of Bourbon. How futile do the writings of those *soi-disant* philosophers appear, when compared with the solid truths promulgated by one of the greatest ornaments of Britain, in the following words: 'A *little* philosophy maketh men apt to forget God, as attributing too much to second causes; but *depth* of philosophy, bringeth men back to God again.' *Vide Life of Lord Bacon.*"

An interesting account is given of an adventurer, of extraordinary talents, who called himself the Count de Parades, who was employed by the court of France as a spy in this country, during the American war, and who had formed a well laid, and, apparently, a very practicable plan for taking Plymouth, and Hurst Castle, which failed from the jealousy and intrigues of the French officers. This account is followed by some very pertinent and judicious reflections on the object and issue of the French revolution. "The French," says Mr. G. "wearied of, and disgusted with, a series of democratic tyranny under various shapes, silently submit to a form of government more inimical to liberty, more captious and vindictive in its operations, than the monarchy they have overthrown."

"Under the pretence of alliance and protection, they (the French) aimed to effect the subjugation of every inferior state in their vicinity. By the example of ancient Rome, whose patriots (without their own walls,) were the common enemies of mankind, the aggrandisement of the Great Nation was pursued through blood and treachery, till the long projected plan was finally accomplished, and we now behold the limits of that extensive empire strongly fixed by the boundaries of the ocean, the Rhine, the Alps, and Pyrenees, presenting, by every combination of nature and art, an impenetrable front to every surrounding state.

"Here ambition might have checked its aspiring course, and the world have been suffered to rest in peace. Would it were so! But while the flag of Great Britain is triumphantly displayed on the ocean; while its unbounded commerce is protected by a navy superior in numbers and discipline to that of France and her confederates, never will the domineering spirit of our formidable neighbour rest in peace, nor will the imperious soul of her *present Despot* soon forget the failure of his darling scheme of annihilating the British power in India. Still will the tranquillity of his slumbers be invaded by the pallid spirit of the gallant Abercrombie, decorated with the laurel that once bound the brows of the conqueror of Italy, who, like Cæsar his prototype, conquered in the name of a republic, but in reality for himself.

"The obstructions given to our commerce since the signing of the definitive treaty, evince a fixed degree of rancour, that only waits a convenient opportunity to injure mortally that source of our affluence. This calls for unremitting vigilance in our governors, and unanimity amongst individuals. Let union be the rallying signal, and the British empire may still

ſtill bid defiance to the private machinations and open aſſaults of a whole world in arms."

Mr. G. very properly calls upon thoſe ſuſceptible hearts, who have mourned over the ſufferings of highly injured and oppreſſed beings "who never had exiſtence but in the minds of thoſe who wiſh to excite emotions of ſenſibility at the expence of truth," to feel for the real diſtreſs of the injured and oppreſſed royal family of France. He gives a juſt character of the king and queen, repels the calumnious attacks on the latter; and contraſts the imaginary terrors of the Baſtile with the real horrors of the Conciergerie. To thoſe who read for information, and who ſeek for truth, this book will be highly uſeful.

Select Sermons and Funeral Orations, tranſlated from the French of Boſſuet, Biſhop of Meaux; to which is prefixed an Eſſay, conſiderably augmented, on the Eloquence of the Pulpit in England. 3d Edit. ſmall 8vo. Pp. 149. Clarke. 1801.

THE reader will find, on turning to the 6th volume of our Review (p. 446) our marked, though not unqualified, commendation of a former edition of this article. The preſent edition, enlarged, and enriched with ſome uſeful matter, deſerves to be noticed by us with approbation. We were, however, before conſtrained to expreſs a difference of opinion, from the author of the Eſſay, reſpecting the occaſional admiſſion of controverted points into the pulpit; conceiving, as we ſtill do, that, when either the diſtinguiſhing doctrines of the Chriſtian religion are denied or miſtated, or its great duties explained away, it is the bounden duty of the clergy to guard their flocks againſt every ſuch attempt of the weak or the wicked, to corrupt their principles and relax their morals. Unfortunately, we are obliged again to differ from Mr. Jerningham, in one point, and to diſapprove the illiberal manner in which he has cenſured, for diſcharging his duty, a clergyman, who is an honour to his profeſſion, both as a preacher and a man. On moſt other points we find little to blame, but much to commend; and we ſcruple not to add, that Mr. J. deſerves well, for his endeavour to call forth an energy and animation in the delivery of ſermons. But, ſurely, he has departed very far from the good manners of the gentleman, not to ſay from the charity of the Chriſtian, in cenſuring ſo ſeverely and unjuſtly a very reſpectable young divine, the worthy ſon of a worthy father, for introducing into a ſermon an exhortation to his audience, not to defer, to the unſeaſonable period of a ſick bed, the execution of their wills.

"A new appointed lecturer, at the weſt end of the town (obſerves Mr. J.) introduced a ſubject, that would have been diſcuſſed with more propriety at Doctors' Commons. The lecturer diſplayed to his audience the crime of deferring the execution of their wills. This ſpiritual proctor appeared amiably

amiably anxious for the heirs and the future ſurviving friends of his audience, and ardently entreated all thoſe, who had omitted this duty, to fulfil, without delay, the preſſing obligation. A half-repreſſed ſmile was viſible on the countenance of ſeveral of his auditors; and it almoſt ſeemed, from the zeal of the preacher, as if he wiſhed to coaleſce in the mind of the teſtator the advice and the adviſer."

Not to dwell upon the inaccuracy of uſing the verb *coaleſce* in an active ſenſe, (if in that ſenſe Mr. J. would have it to be underſtood, and if not, the inverſion of the words is not leſs faulty;) if the lecturer had, perchance, inadvertently introduced a topic injudiciouſly into his diſcourſe; if he had, perchance, failed in the manner of treating his ſubject; ſurely, it was ungenerous to impute an error only in judgment to the meaneſt and moſt unworthy motive. But the ſagacious critic has here betrayed his own ignorance, and ſhewn how very imperfectly acquainted he is with the preacher's duty, by blaming a clergyman for doing what he is bound to do. Before he found fault, he ſhould, at leaſt, have taken the pains to look into the Common Prayer Book, and conſulted the Rubric on *the Order for the Viſitation of the Sick*: from which he would have learned, that it is the peculiar office of the Clergy "*often to put men in remembrance to take order for the ſettling their temporal eſtates whilſt they are in health.*" And a moſt important and charitable office it is, and moſt properly delegated to the miniſters of religion: and if ſo, in what place can it be more fitly diſcharged, or with better hope of ſucceſs, than in the pulpit; when the minds of men have been previouſly engaged in the ſolemn offices of prayer and praiſe; when, by joining in the incomparable liturgy of the Church, the ſoul is raiſed from earth to heaven; and when, from the general nature of the admonitions given, every one may make the application to himſelf, without the pain of giving or receiving, perſonally, the advice; and where, indeed, now almoſt excluſively, (eſpecially in the metropolis) a clergyman has the opportunity of diſcharging this part of his duty? If the practice of thus publicly admoniſhing men to make their wills, while they are in health of body and mind, is really ſo much fallen into diſuſe, as to bring down upon the preacher the public cenſure of a writer, who is ſo ſolicitous to advance the intereſts of religion, we can only expreſs our concern that it ſhould be ſo; and moſt ardently do we wiſh, that, inſtead of being diſcouraged by ſuch unmerited blame, the Clergy would follow the example ſet them by the *judicious* lecturer, and, on all proper occaſions, *entreat all thoſe who have omitted this duty, to fulfil, without delay, the preſſing obligation.* If we might be permitted to ſuggeſt a hint, on this head, to an order of men, who, as a body, are not deficient in their duty, nor injudicious in the diſcharge of it, we would obſerve, that the commencement and cloſe of a year always furniſh a proper occaſion for touching, if not dwelling on, a ſubject connected with the then peculiarly ſeaſonable topic of the right employment of time.

Mr. J. we were, however, gratified to find, has made ſome honourable

nourable amends to the reverend preacher, in the ſame page, and ſoftened the ſeverity of his ſtricture, by doing juſtice to the pathetic and impreſſive manner, in which he invariably addreſſes the younger part of his audience, and in which he particularly excels.

"To qualify, however, theſe ſtrictures, (obſerves Mr. J.) with the praiſe that is due to the abilities of this gentleman, I heard, with pleaſure, his ſermon on the 4th of January laſt. His addreſs to the younger part of his audience was forcible and affectionately perſuaſive, burſting forth into a ſtrain of uncommon eloquence."

We moſt cordially bear teſtimony to the juſtneſs of this remark, ſo truly and happily expreſſed; having often liſtened with delight to the manly pathos of the preacher,* when addreſſing, from the pulpit, the repentant members of a public charity, (in high and deſerved repute for the excellent manner in which every department of it is conducted) or recommending the inſtitution to the patronage and ſupport of the congregation.

Having alluded to the MAGDALEN, we cannot refrain from expreſſing our ſincere regret for the great loſs which it has recently ſuſtained in the diſcontinuance of the valuable ſervices of the Rev. GERRARD ANDREWES; whoſe late advancement to a ſituation of more extenſive utility, while it has rendered eſſential ſervice to religion, reflects the higheſt honour on his Right Reverend Patron, and exhibits an illuſtrious example of principle, and an high ſenſe of duty, worthy the imitation of all eccleſiaſtical patrons; who, if, like this venerable prelate, they wiſh well to the common cauſe of Chriſtianity, and the proſperity of the eſtabliſhment; (for the preſentation of *proper* perſons to be the miniſters of which they are reſponſible to God, the church, and their country,) will, at all times, (and eſpecially at a time when its enemies within, as well as without the camp, are ſo buſy and active, and many of its friends ſo indolent and ſupine,) ſeek fit men to fill vacant benefices; not ſuffering private attachment, perſonal regard, or powerful ſolicitation, to prevail againſt public duty.

We agree with Mr. J. in recommending to candidates for holy orders, and to the younger clergy, a frequent peruſal of epiſcopal and archdeaconal (archidiaconal) charges; and we look forward with the confidence of deriving pleaſure from his intended obſervations on the ſermons that have been publiſhed within the laſt ten years. We might readily point out many judicious remarks, and ſome beautiful paſſages, both in the Eſſay and Sermons, among ſome few inaccuracies and marks of haſte; but we have already exceeded the limits that we had preſcribed to ourſelves in review of this article. We

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* We ſuppoſe the preacher animadverted upon to be the Rev. ARCHER THOMPSON, lecturer of St. George's, Hanover-ſquare, and one of the evening preachers at the Magdalen.

advert

advert only to a paſſage or two, which Mr. J. if he think with us, will correct in a future edition. There is no verb, either expreſſed or underſtood, after the pronoun *who*, p. 44. The whole ſentence, pp. 78, 79, beginning with the words "The ennobling ſentiment," &c. is involved and obſcure. The paſſage, p. 80, "Frequent opportunities have occurred," &c. is confuſed and inelegant. — We, doubtleſs, ſhall accord with Mr. J. not only in the commendation beſtowed by him on the Biſhop of London's diſcourſe on the decapitation of the Baptiſt, but as to the general excellency of his lordſhip's lectures, when we ſit down to the peruſal of them: we remember to have heard, with ſingular ſatisfaction, the ſubſtance of that diſcourſe, as taken *memoriter* from the biſhop's lips, preached, and ingenuouſly acknowledged as ſuch, by a worthy and eminent divine, who has diſtinguiſhed himſelf as a preacher more than forty years. We cannot agree with Mr. J. that the celebrated paſſage in Biſhop Sherlock's ſermons, "Go to your natural religion," is a ſolitary inſtance of animated eloquence in the diſcourſes of that learned prelate; whoſe writings, in our judgment, abound with numerous examples not only of ſolid reaſoning but of irreſiſtible oratory.

POETRY.

Poems. By J. Bidlake, A. B. Crown 8vo. Pp. 36. 1s. Murray and Highley. 1803.

WE have here a continuation of Mr. Bidlake's poetical works, which we now find, are to be publiſhed periodically, and to be completed in twelve ſhilling numbers, of which this is the ſecond. The firſt, containing the poem of *Youth*, was reviewed by us in our thirteenth volume, (p. 177). The preſent number comains 1. An Elegy ſuppoſed to be written on reviſiting the place of a former reſidence. 2. Elegy. The Penitent. 3. To Evening. 4. The Natural Child. 5. To the Evening Star. 6. To the Snow-Drop. 7. To Innocence. 8. Sonnet. To a Thruſh. 9. Sonnet. Written near a river.——The Elegies diſplay much feeling, and correctneſs of thought; but are inferior, in poetical merit, to the other productions of Mr. Bidlake. The lines *To Evening*, and thoſe *To Innocence*, are indiſputably the beſt, in the number before us; and exhibit many marks of genius and of taſte. The following, from the former, is a true deſcription of nature.

"To mark how rich in golden ſtreaks
The ſun behind the woodland breaks;
The cottage ſmoke, the antique ſeat,
Where clouds of homeward rooks retreat;
To ſee the woodman on his road
For ev'ning fuel bring his load;
The conſtant dog, that runs behind,
The faithful friend of human kind;

The

The burthen'd aſs condemn'd to bear
Oppreſſive toil, for ſcanty fare,
The milkmaid eye with female pride
The ruſtic lover by her ſide;
The whiſtling boy with fragrant kine,
The wild-flow'r wreath intent to twine.
Or waggon's team with bells that cheer;
A pleaſing charm to labour's ear.
He loves in ſome ſequeſter'd ſpot
To find remote the wood-ſide cot,
Where blooming, full of ruddy health,
The peeping children look by ſtealth."

Often as rural ſcenery, in an evening, has been deſcribed before, there is nothing here of ſerviſe imitation, nothing that does not appear to be the reſult of perſonal obſervation, and of perſonal feeling. The invocation to Innocence has, at leaſt, equal merit, as will appear from the following ſhort extract.

" My lowly roof ſhall ne'er reſound
With riots loud, and vulgar ſound,
And mad intemperate joy.
My days ſhall know no bitter woes;
My nights be crown'd with ſoft repoſe;
Thy dreams my hours employ.

Peace ſhall her downy wings extend
My humble cottage to defend,
And ſcatter bleſſings rare.
Eternal greens ſhall clothe the ground;
Eternal ſweets ſhall breathe around;
And laſting ſpring be there.

Each morn ſhall then with artleſs note
The red-breaſt ſwell its little throat,
Perch'd on the ſtraw-built ſhed:
And oft, to purer boſoms dear,
With hoſpitable faith draw near,
And peck the ſcatter'd bread.

A Translation of Geddes's Ode to Peace. By John Ring. 4to. 1s. 6d. Carpenter. 1802.

OF the original Latin of Dr. Geddes it might have been ſaid that, *Materiem ſuperabat opus*; but to Mr. Ring's tranſlation this obſervation will by no means apply. The tranſlator's verſes are as contemptible, as the poet's aſſertions are falſe.

Drink B(u)onaparté's health, and drain the bowl:
Champion of Peace! what praiſe to thee belongs, &c.

— — — — —
— — — — —

On this firm baſis found thy laſting fame
Peace-maker of the world thy glorious name!

This

This ſervile echo of the adulatory ſtrains of rebels and regicides is alike diſgraceful to our language and our country. Thus to praiſe the ſcourge of nations, the demon of diſcord, the man who publicly renounced his God, who rules an abject people with a rod of iron, and whoſe hatred of this country is as boundleſs as his ambition and as inſatiate as his thirſt of power, is baſely to ſacrifice truth, decency, and common ſenſe, at the ſhrine of revolutionary adulation. But it became the libeller of the Scriptures to be the panegyriſt of Buonaparté.

An Elegy on his Grace Francis, the late Duke of Bedford. By Thomas Rodd. 4to. 1s. Ridgway. 1802.

A FORMER panegyriſt of the late Duke of Bedford, whoſe Elegy was briefly noticed in a former number of our Review (Vol. XIII. P. 180) modeſtly ſtiled his grace "the beſt of landlords and the beſt of men." The virtuous mind turns with diſguſt from ſuch indiſcriminate, ſuch unmerited, commendation. If the *age* ſhould continue to advance in *liberality* in proportion as it recedes from *virtue*, we may ſoon expect to have an *Ode to Fornication*, and a *Panegyric on Proſtitution*. But ſince 'tis the faſhion to panegyrize, Mr. Rodd is juſt as well qualified to enter the liſts as any of his numerous competitors. We ſhould think, however, that it would diſplay more wiſdom to repine over his "great loſs" in private; and not to peſter the public with his weeping and his wailing. The uſual maxim on ſuch occaſions is—Requieſcat in pace; and it ſurely behoves injudicious friends to conſider well, before they diſturb the aſhes of the dead, whether there be not a chance of raking them into a flame.

Love, an Allegory, to which is (are) *added ſeveral Poems and Translations.* By James Lawrence, Author of the Boſom Friend, &c. 8vo. Pp. 65. 3s. Faulder. 1802.

A DULL and licentious publication, well-ſuited, poſſibly, to the taſte of thoſe high literary characters, in Germany, who, we are aſſured, have honoured it with their approbation, but certainly not calculated to pleaſe the unſophiſticated palate of a Britiſh public.

DIVINITY.

The Reaſonableneſs of our Eccleſiaſtical Eſtabliſhment. A Sermon preached in Lambeth Chapel, on the 22d of Auguſt, 1802, at the Conſecration of the Right Reverend Thomas Dampier, D. D. Lord Biſhop of Rocheſter, and publiſhed at the Command of his Grace the Lord Archbiſhop of Canterbury. By William Foſter, D. D. F. A. S. Chaplain in Ordinary to his Majeſty, Fellow of Eton College, and Rector of Mereworth in Kent. 4to. Pp. 18. 1s. Payne. 1802.

"AS free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God." From theſe words of St. Peter the learned preacher, ſhews that liberty, both religious and civil, is not only compatible with, but cannot exiſt without, due ſubjection to lawful authority, which ſubjection the apoſtles conſtantly laboured to inculcate by their precepts, and

and to enforce by their example. Dr. Foſter then proceeds to ſhew, not only the *reaſonableneſs* and *expediency*, but the *neceſſity* of an eſtabliſhment, and laſtly applies his general obſervations to the ecclesiaſtical eſtabliſhment of his own country.

"The moſt prominent parts of the eſtabliſhment are the three orders—the biſhops, who are the conſecrated governors; and the inferior miniſters, the prieſts and deacons. It cannot be denied, by whatever learning or ingenuity it may have been attempted, that epiſcopacy is an apoſtolic inſtitution; or that the whole of our eſtabliſhment, when viewed with impartiality, and without bias of any favourite ſyſtem, is as conformable to the practice of the primitive church, as a change of times and circumſtances can admit.* It cannot be denied, by the greateſt adverſaries to theſe our eccleſiaſtical orders, that the happieſt effects have been derived from them, in the early adoption and continued defence of the *proteſtant ſyſtem*: in the encouragement of true learning; in the promotion of true religion, and of all thoſe virtues, which are the boaſt and ornament of the Chriſtian profeſſion. It cannot be denied, that in all ages of our church, the *higheſt order* has been conſpicuous for ſuperior abilities, and acknowledged piety; that theſe talents have ever been entitled to, and have received, their due honours; and that in no age have they been more conſpicuous than in the preſent. *I may be allowed to adduce (whilſt I am proud of bearing my humble teſtimony to virtues long known and approved) the ceremony of this day, as one proof, at leaſt, of this aſſertion.*"

We are not fond of the language of compliment in diſcourſes from the pulpit, but we muſt ſay that the praiſe here, ſo very appoſitely beſtowed, is but a tribute of juſtice to diſtinguiſhed piety and worth. And, certainly, the preſent adminiſtration have, by their eccleſiaſtical preferments, proved themſelves zealous and ſteady friends to the eſtabliſhed church. A Horſeley, a Dampier, a Huntingford, and a Vincent have received, at their hands, that promotion to which their learning, their merits, and their ſervices ſo eminently entitled them. Let them propoſe a reviſion of the Toleration Act, and of ſome other ſtatutes favourable to the growth of ſchiſm; let them afford their protection and influence to the efforts of the proclamation ſociety, for enforcing a better obſervance of the Lord's day; and let them ſtimulate his Majeſty's Attorney General, to redeem the pledge which he gave to the laſt parliament on the ſubject of the Adultery Bill; and religion and morals will be more indebted to them than to any other adminiſtration for a century paſt.—But to proceed with our quotation:

"A due ſubordination, therefore, and an unequivocal reſpect from the inferior orders to *ſuch* governors of the church, as it ought to be a leading principle in the clerical character, ſo is it, in the fulleſt extent, agreeable to the letter and to the ſpirit of our only infallible guide, the goſpel."

In the concluding part of his ſermon, Dr. Foſter explains very fully and forcibly, the tolerating ſpirit of our church eſtabliſhment. Indeed that ſpirit of toleration is apt to be carried to a culpable extent, and even to de-

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* "For a more ſatisfactory inveſtigation of this, and many other intereſting queſtions in theology, ſee the preſent Biſhop of Lincoln's *Elements of Chriſtian Theology*. See alſo *the Preliminary Diſcourſe to the Eight Diſcourſes*, lately publiſhed by the Rev. Charles Daubeny, L. L. B. &c."

generate into an *encouragement* of ſchiſmatics, incompatible with the duty of repreſſing ſin, and of fighting the good fight of faith.

From the preceding extract our readers will be enabled to form their own judgment of the ſtyle and ſpirit of this ſermon, of which any commendations of our's would be not only ſuperfluous, but preſumptuous, after it has been ſtamped with the approbation of that high authority by whoſe *command* it has been preſented to the public.

A Sermon preached in Lambeth Chapel, on Sunday, the 27th of June, 1802, *at the Conſecration of the Right Reverend George Iſaac Huntingford, D. D. Lord Biſhop of Glouceſter.* By the Rev. William Howley, M. A. Fellow of Wincheſter College. Publiſhed by Command of the Archbiſhop. 4to. Pr. 24. 1s. 6d. Hatchard. 1802.

MR. HOWLEY has taken his text from the 25th and 26th verſes of the 22d chapter of Saint Luke; the very text which has been ſelected by the different opponents of epiſcopacy as favourable to their reſpective tenets. This is at once judicious and manly; it diſplays a proper confidence in the ſtrength of his cauſe; and the ability and perſpecuity of his diſcuſſion ſufficiently ſhews that his confidence is not miſplaced.

After explaining the abuſes which flowed from that ſpirit of free diſcuſſion which followed the Reformation, he thus ſpeaks of our eccleſiaſtical polity.

" The neceſſity of government in the church, as well as in every other ſociety, united on fixed principles, and for beneficial purpoſes, is generally acknowledged; and its eſtabliſhment has been traced to its real origin, the moral conſtitution of our nature, and the authority of divine Revelation.

" Nor does the *form* of government, retained by our own national Church, and ſanctioned by the example of primitive antiquity, reſt on foundations leſs ſtable. The preſumption in favour of its divine origin, grounded on its reſemblance to the Jewiſh hierarchy; on the conduct of our bleſſed Lord in the diſtribution of ſpiritual powers to his apoſtles and diſciples; on the charges of St. Paul to Timothy and Titus; and on various paſſages ſcattered through the Apoſtolic Scriptures;* is confirmed by the incontrovertible teſtimony of tradition. The ſyſtem of prelacy, it thence appears, was framed by the apoſtles acting under the influence of the Holy Spirit. From that period till the æra of the Reformation, it was received without eſſential alteration by the Univerſal Church; and documents are ſtill extant, in which various lines of biſhops are traced upwards in unbroken ſucceſſion to the immediate followers of Chriſt. This uniformity in the practice of the Church is not only of itſelf ſufficient to demonſtrate the expediency of epiſcopal government, but will juſtify us in conſidering its rejection by later Chriſtians, as an act of miſguided zeal, if not of unwarrantable preſumption. The arguments in defence of this procedure, drawn from confined interpretations of ſcriptural texts and paſſages of the Fathers, and from ſpecious reaſonings on the abuſe of power; ſeem leſs indebted for the reception which they have experienced in ſome countries, to their intrinſic ſolidity, than to the authority and influence of certain eminent re-

" * Acts i. 20. xx. 28. 1 Peter v. 2, 3, &c. Rev. ii. iii."

formers.

formers.* Yet while we allow to these men the deserved praise of vigorous talents, of extensive erudition, and ardent piety: will it be deemed uncandid or uncharitable to assert, that their conduct betrays some marks of the imperfection and infirmity of our common nature?† Must not even their warmest admirers confess, that in the heat of the contest which they so nobly maintained against the usurpations of an insolent and oppressive hierarchy, they were sometimes led to confound animosity against the Church of Rome with zeal for the interests of true Religion? Without derogating from their merits we may be allowed to lament, that in their eagerness to tear away the appendages introduced by fraud or superstition, they, in some instances, unguardedly defaced the goodliest supports and ornaments of that venerable fabric, to which they were solicitous of restoring its original simplicity. Under these circumstances, is it not unreasonable to oppose the opinions of individuals to the collective judgment of the Church; to weigh the surmises of moderns against the practice of all antiquity attested by contemporary writers?"

Mr. H. then exposes the fallacy of these arguments which tend to draw, from his text, deductions hostile to episcopacy, and to a church establishment; and he most ably and forcibly refutes the objections of such opponents. The latter part of his refutation we shall extract, as it may serve to dispel, at least, one of the errors of a writer, whose works are, unhappily, but too popular.

"With regard to the churches of those countries, which have in modern times rejected episcopacy; and with the name and power, the endowments and honours attached to high spiritual station; it has been confidently advanced,‡ that 'all the good effects, both civil and religious, which an established church can be said to produce, are produced by these churches, as completely as by any other.' While we unreservedly protest against every essential deviation from the primitive model of church government, though no immediate evil may appear to have resulted from the innovation; we may still enquire, how far, even if the unlimited truth of these assertions were admitted, the conclusions, to which they professedly lead, might in reason be applied to every Christian country. It has been remarked, that the systems of government, under which smaller states have flourished, are wholly unsuitable to great and wealthy nations. This reasoning may, by fair analogy, be extended to the Church. That in the northern part of

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"* See Hooker's Preface to Ecclesiastical Polity, p. 157, 158. Oxford. 1793."

"† See Hooker's Preface, which contains very judicious strictures on the proceedings of Calvin in establishing his discipline at Geneva."

"‡ The most opulent Church in Christendom does not maintain better the uniformity of faith, the fervour of devotion, the spirit of order, regularity, and austere morals in the great body of the people, than this very poorly endowed Church of Scotland. All the good effects, both civil and religious, which an established Church can be supposed to produce are produced by it, *as completely as by any other*. The greater part of the Protestant Churches of Switzerland, which in general are not better endowed than the Church of Scotland, produce those effects in a *still higher degree*." Smith's Nature and Causes of the Wealth of Nations, vol. iii. p. 236. London, 1786.

this iſland, 'the uniformity of faith, the fervor of devotion, the ſpirit of order, regularity, and auſtere morals in the great body of the people,' are well maintained, we are by no means inclined to deny. But this ought, perhaps, to be aſcribed, in a great meaſure, to the local circumſtances of a country, where the ſpirit of religion has not yet been damped by the influx of enormous wealth. Without enquiring how far obſervation of fact may juſtify a doubt, whether the ſcanty proviſion made for the miniſters does not operate to their prejudice among the higher ranks; we muſt grant, that in truth, their ſacred character, adorned by unaffected piety, ſtill commands the veneration of a ſimple and uncorrupted people. But it by no means follows, that the ſame cauſes, under circumſtances totally diſſimilar, would be productive of the ſame effects. The diffuſion of wealth and ſplendour has a natural tendency to throw a ſhade of contempt on poverty and obſcurity: and it is no unreaſonable apprehenſion, that if, in a country where other profeſſions lead to high emolument and honour, the Miniſters of the Church alone were precluded from the hope of theſe diſtinctions, Religion herſelf might loſe her influence. The people, who are guided by appearances, might learn to deſpiſe an order, which had no outward claim to reſpect; and the proud and licentious would hear, with ſcorn and indignation, their immoralities cenſured or reproved by thoſe, whom they regarded as condemned to inſignificance, by the meanneſs of their condition.

"But in the caſe of a foreign Church, which has been made the ſubject of ſtill higher eulogy, may we not be allowed, from recent events, to queſtion whether the circumſtances have been fully and correctly ſtated? Had the intereſts of religion been properly guarded; had its miniſters been ſupplied with ſufficient means of fulfilling their important duties, or ſufficient inducements to exertion; could the patrons of infidelity, with any ſhadow of truth, have boaſted, that in ſpacious diſtricts of a country once the nurſery of the Reformation,* not a ſingle Chriſtian was to be found? Had

* "Figurez-vous mon cher ami, qu'il n'y a pas actuellement un Chrétien de Genève à Berne: Cela fait frémir. Il n'y a pas long-temps que les poliſſons qu'on nomme miniſtres ou paſteurs, ont préſenté une requête aux poliſſons de je ne ſais quel conſeil de Genève pour obtenir une augmentation de leur penſion, et une diminution du nombre de leurs preches, attendu, diſaient-ils, que perſonne ne venait plus les entendre." Voltaire, Lettre à d'Alembert, 8 Fevrier, 1776. Let us contraſt this account with the aſſertions of Dr. Adam Smith. 'The greater part of the Proteſtant Churches of Switzerland, which in general are not better endowed than the Church of Scotland, produce theſe effects, (vide ſup.) in a ſtill higher degree. In the greater part of the Proteſtant Cantons, there is not a ſingle perſon to be found, who does not profeſs himſelf to be of the eſtabliſhed Church.' Smith's Wealth of Nations, b. v. c. 2. The firſt edition of this celebrated work was printed in the end of the year 1775, and in the beginning of the year 1776, which exactly correſponds with the date of Voltaire's Letter.

"So widely do acute obſervers differ! Voltaire, however, reſiding near the ſpot, poſſeſſed ample means of information; and though not the moſt rigid of moraliſts, had probably no inducement to violate truth in a private letter to his confidential friend. On the whole, after making due allowance for the hyperbole not uncommon in the familiar ſtyle, and for the well-known propenſity of the human mind to believe the reality of that which it ardently deſires; we may venture, at leaſt, to conclude, that infidelity

Had 'all the good effects, both civil and religious, which an eſtabliſhed Church can be ſaid to produce, been produced by this Church as completely as by any other;' could a people, juſtly renowned for their military ſpirit, and hereditary deteſtation of tyranny, have ſunk almoſt without a ſtruggle, though engaged in the defence of all that can give dignity or comfort to human life; of national independence, of civil liberty, and Chriſtian religion?"

We know not whether the novel diſcovery that one Preſbyterian Church produces good effects in *a ſtill higher degree* than another in which they are produced *as completely as by any other* may be referred to the *theory of moral ſentiments*, but it is certainly not reconcileable with the plain principles of common ſenſe. The latter part of the ſermon is devoted to an expoſition of the poſitive advantages of a church eſtabliſhment. On this, as on the preceding article, while our extracts will enable our readers to judge for themſelves, the fiat of the primate precludes the neceſſity of a critical ſentence.

A Letter to the Rev. Joſeph Eyre, Vicar of St. Giles's, Reading; occaſioned by his Viſitation Sermon, preached July 30, 1798. By a *Friend* of the late Honourable and Reverend William Bromley Cadogan. Griffiths.

THIS letter ought to have been noticed before. It is now, we ſuppoſe, almoſt forgotten. But, as it was lately put into our hands, we ſhall endeavour to do juſtice to the anonymous "*Friend*," by a few extracts from his Letter.

"Moſt inconſiſtent as your conduct muſt appear, in complimenting Mr. Cadogan, whilſt you are oppoſing both his principles and his congregation, yet your words are 'ſmoother than oil," and moderation is the watch-word of the day, and the burden of the ſong. But do you conceive it poſſible that the hearers and readers of your ſermon ſhould be ſo void of all diſcernment as not to ſee your aim in this? Or that they cannot diſtinguiſh between candour itſelf and the profeſſion of it. Here is a plain fact: whatever erroneous tenets, whatever fanatical or enthuſiaſtical reveries you

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delity had made alarming advances in Switzerland. From the petition, referred to in the extract with contemptuous inſolence, it may be preſumed, that the Miniſters had reaſon to be diſſatisfied with the ſcantineſs of their ſalaries, and the irregular attendance of their congregations.

"How then ſhall we account for that wonderful phenomenon in a free country, an eſtabliſhment without a diſſenter? *In the greater part of the Proteſtant Cantons, there is not a ſingle perſon to be found, who does not profeſs himſelf to be of the eſtabliſhed Church.* We are relieved from our embarraſſment by the author, who thus proceeds: *If he profeſſes himſelf to be of any other indeed, the law obliges him to leave the country.* It is ſurpriſing, that ſo judicious, ſo cautious a writer ſhould have inferred the excellence of an eſtabliſhment from the neceſſary operation of a law, calculated to preſerve a nominal uniformity of faith, but unfriendly in fact to the ſubſtantial influence of the Church, which it was meant to protect.

"Indeed, whatever reſpect may, on other ſubjects, be due to the opinions of Dr. Smith, his authority, from a variety of circumſtances, is of little weight, in matters any way connected with religion."

may think thoſe who have left your Church poſſeſſed with, they certainly derived them from the man whom you ſay you ſhould 'be glad to imitate at humble diſtance, but whom you can hardly hope to equal.' This then, I ſay, is an undeniable fact, that Mr. Codagon's friends have not departed from that pure ſyſtem of religious truth which they received from him, as he himſelf had received it from his divine maſter.

"Still there is a departure, (hinc illæ lacrymæ,) but from what? Not from the Church of England, but from St. Giles's walls. Let thoſe Evangelical doctrines which (for ſo many years during the lives of the two former incumbents) were conſtantly preached to thankful multitudes, which flocked as doves to their windows, to welcome the glad tidings of ſalvation by grace, filling both pews and aiſles, and for the accommodation of whom a large gallery was built, let, I ſay, the ſame truths be again preached, and every deſerting ſheep from among the flock will return to their appointed ſhepherd, and praiſe God in ſinging, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Sion, thy God reigneth.' Till, however, this be the caſe, and God grant it ſoon may, not one ſoul, who has taſted that the Lord is gracious, will forſake the pure fountain of the waters of life, which are now copiouſly flowing among them, though their courſe be turned into another channel, to ſwallow thoſe muddled ſtreams which can never allay the thirſt of ſuch as have been uſed to drink at the cryſtal ſource, and have accepted the gracious invitation. Ho! every one that thirſteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come buy wine and milk, without money and without price. After an exordium containing many pathetical lamentations on the prevalence of enthuſiaſm at Reading, with ſome ſtrictures on the nature and character of enthuſiaſm and enthuſiaſts, you give us the joint opinions of an heathen philoſopher, and of Lord Bacon, concerning enthuſiaſm; and the grand point on which they accord is, that enthuſiaſm and ſuperſtition produce evils not inferior to thoſe which ariſe from infidelity itſelf."

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This is the ſtrain of the letter. But, before we pronounce ſentence, we ſhall permit our author to ſpeak, for himſelf, once more.

"I muſt now beg leave to obſerve, that you have ſucceeded as ill in a compliment you meant to pay the Church of England, as in that you have beſtowed on Mr. Cadogan. You ſay, 'If, (our Church) is equally removed from heat or cold in either extreme.' Good Sir, explain yourſelf more fully, or ſurely all your readers will ſuppoſe you meant to ſpeak of the Church of Laodicea, for you have not regarded what the faithful and true witneſs ſaith to that Church, (Rev. iii. 15, 16, 17.) 'I know thy works that thou art neither cold or hot, I would thou wert either cold or hot; ſo becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth.' I would to God, however, there were not ſuch a likeneſs between the two churches at this time, as may have cauſed you to ſtumble on the expreſſion you have adopted. If ſo, may our Church profit by the advice which immediately follows. 'I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich, and white rayment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve that thou mayeſt ſee.' Inſtead of ending with your text, I wiſhed to have begun with it, and in point of regularity

regularity I certainly ought to have done ſo; but I muſt plead in excuſe for my want of order, that almoſt ever ſince I began my letter, I have been puzzling myſelf to find out why you took that text at all, and what it has to do with the diſcourſe to which it is prefixed. The original deſign of it was certainly very different from that to which you have accommodated it, for it was intended by the apoſtle to eſtabliſh the righteouſneſs of faith, inſtead of the righteouſneſs of man; and to ſhew how groſsly the Jews erred in this particular, by a zeal not according to truth and knowledge, for they arrogantly and ignorantly went about to eſtabliſh their own righteouſneſs for juſtification, and refuſed ſubmiſſion to the righteouſneſs of God the Saviour Jeſus Chriſt. The meaning of the text, however, with its connection with the context, your hearers and readers were to find out how they could; and as there is neither method nor arrangement in your diſcourſe, you had the better opportunity of ſaying what you would, where you would, and how you would. Beſides, as it was a Viſitation Sermon, there could be no doubt but on ſuch an occaſion, a choice diſh of the ſort, elegantly garniſhed with clerical compliments, would be expected, which could not fail of being followed by a deſert of thanks to the preacher, for his moſt excellent ſermon, and for the *animated* manner in which it was delivered, hoping it would ſoon appear in print.

" Should it be thought that I expreſs myſelf with too much levity, though I might anſwer in the words of one of the moſt pure and learned divines that ever lived, that 'error is to be turned out of the temple of truth by mild irony, as well as by ſound and ſcriptural arguments;' yet I will readily ſubmit to the reproof, and turn myſelf to a more ſolemn ſcene, which preſents itſelf to my view, in conſidering the real ſtate in (to) which the Church of England is now reduced by the zeal (certainly not according to knowledge) of open enemies and pretended friends, though which of theſe are taking moſt pains for her overthrow may be difficult to aſcertain. But for you, Sir, who have ſo very lately taken poſſeſſion of a pariſh, where for a number of years paſt, at leaſt during the lives of your two immediate predeceſſors, the doctrines of our excellent articles have been uniformly preached; for you, Sir, I ſay, ſo ſoon after entering upon your new ſphere, to charge the truths preached by former incumbents with innovation, and to raiſe a hue and cry of fanaticiſm, enthuſiaſm, &c. muſt appear to all ſenſible and conſiderate perſons, equally unjuſtifiable and unreaſonable. But, bleſſed be God, our church has ſtill many ſteady friends, who will not ſee her foundation doctrines attacked, without ſtanding up in her defence, though it is grating indeed to them to come forward againſt her own ſons, who have been foſtered within her boſom, and from whom ſhe has certainly a right to expect better treatment.

" Whether you may write any anſwer to this letter or not, is, perhaps, of little conſequence; if you do, it is to be hoped that you will embrace the opportunity, after the example of the great St. Auguſtine, of retracting what you have advanced againſt the doctrines of the reformation and race of the Church."

Our readers, we preſume, have already anticipated our opinion of this anonymous *Friend*, who deſerves, we think, to be excluded from good company. That illiberal ſentiment and flippant language, which himſelf and his fraternity ſeem to have appropriated to themſelves, claim not a patient hearing. This is another *Hawker* affecting *Polwhele*.

Considerations on the present State of Religion, speculative and practical, in this Country. Pp. 57. Hatchard. 1801.

THE firſt chapter treats of the articles of the Church of England.—From this, we preſent our readers with the following obſervations.

" The propriety of ſubſcription to articles of religion is inſiſted *upon on* this ground;—*that* it is neceſſary *that* the public teachers of every church ſhould hold preciſely the ſame theological opinions, leſt the people be *dis*tracted by *dis*cordant inſtructions, and the church torn to pieces by variety of doctrine. *This* poſition, if limited to eſſentials, will not be conteſted by thoſe who are capable of forming a judgment on *this* important ſubject. Now, had our articles been confined to eſſentials, by which muſt be underſtood, the doctrines commonly called orthodox, all would *have been well.* Whether theſe doctrines be ſound or unſound, they certainly compoſe *that* ſyſtem of faith which is adopted by the church of England; ſo *that it* is ſcarcely raſh to aſſert, *that* a Mahometan who acknowledges Jeſus Chriſt to have been a prophet, might as well claim to be admitted a member of *it*, as an Arian or a Socinian, who, in every office of our liturgy, muſt be compelled to addreſs *that* moſt exalted Being in terms far exceeding *his* conception of *his* character. But it is otherwiſe with Calviniſm and Arminianiſm. Though in the vehemence of diſputation, both parties have uſed language, which nothing but a ſuppoſed danger of the very exiſtence of religion could juſtify, yet when the effervеſcence of polemical zeal has ſubſided, the moſt reſpectable diſputants of either party have candidly acknowledged that theſe curious points, ſo uncharitably oppoſed, and defended, are not eſſential to ſalvation. Why then, were they inſerted as articles of faith? For whether *essential* to ſalvation or not, it is *essential* to ſtrict honour and veracity, and to the purpoſe for which they were drawn up, that they ſhould be holden as true, and taken in the ſame ſenſe, by all thoſe who ſubſcribe them. The hiſtory of their original inſertion is not a little curious. Amongſt the articles purpoſely intended to unite under one ſtandard of belief all the members of our church, ſome were introduced with the hope of bringing into her fold thoſe untractable ſectaries, the Puritans. As theſe illtempered Chriſtians ſeemed to conceive that the very eſſence of piety conſiſted in limiting the mercies of the Deity, and in effectually cutting off the vaſt majority of the human ſpecies from all hope of pardon and happineſs, by the exterminating doctrine of unconditional decrees, care was taken to introduce articles ſo worded, that, in giving their unfeigned aſſent to the obvious, grammatical ſenſe of the words, they might aſſert their favourite tenets in the moſt unequivocal language. This accommodation had but little ſucceſs with thoſe good men, who ſaw abomination in a ſurplice, and took offence at the moſt innocent ceremonies. It was, however, ſufficiently agreeable to the ſentiments of the greater part of the clergy, who, though learned and pious, yet, in their deteſtation of the tyrannical ſuperſtition, from which they were juſt emancipated, could not be conſidered as entirely free from prejudice. Whatever text ſerved moſt effectually with the aid of the commentator to demoliſh a dogma of the infallible church, was ſeized with avidity, and modelled into an article of religion; and exceſs of ſeverity, both in doctrine and diſcipline, was thought neceſſary to correct the errors which had corrupted the faith, and the relaxation of morals which diſgraced the conduct of Chriſtians. Thus for inſtance, to get rid of the dangerous Popiſh doctrine of merits; juſtification by faith alone, and the nothingneſs of works, were

were maintained; and leſt, any opening ſhould be leſt through which a ray of hope might enter, that virtuous Heathens might poſſibly eſcape damnation, it was carefully inſerted in the articles; not that their good works were defective, which would have been true, 'but that they had undoubtedly the nature of ſin; for as much as they ſprung not of faith of Jeſus Chriſt,' of whom they never could have heard."

We ſhall make one extract more from the ſame chapter. This writer is, in ſome inſtances (as above) careleſs in his language; and in no inſtance, elegant.

"The preſent church of England is expoſed to the attacks of two kinds of enemies, who, though unequal in number and activity, nearly reſemble each other in virulence; the one towards the eſtabliſhment itſelf, the other towards thoſe who in general enjoy its honours and employments. Theſe two claſſes are Infidels and Methodiſts; the firſt claſs is moſt numerous and leſs active; with a few exceptions they ought rather to be called indifferents than unbelievers; they have little to object to the church of England, but that it profeſſes the chriſtian religion; nor to the chriſtian religion, but that it lays a reſtraint upon the paſſions, and requires the performance of duties which contrary habits have rendered irkſome. Their arguments ſeldom go beyond a ſarcaſm at ſome ſuppoſed abſurdity in ſcripture, or in the doctrine and liturgy of the church; which, as it is generally founded in ignorance, ſo it is ſure to be applauded by the congenial ignorance and depravity of their hearers. To ſuch, however, no juſt, nor even plauſible occaſion for cenſure or ridicule ſhould be given. The other claſs, much leſs numerous, diſplay an energy which daily becomes more formidable to their opponents. It is not intended to convey any moral inſinuation againſt that large body of men, not cloſely united in opinions, who are comprehended under the general denomination of Methodiſts; a term, which as themſelves juſtly obſerve includes in itſelf no reproachful idea. They are (at leaſt the moſt rigid of them) in faith and perhaps in temper, the genuine deſcendants of the old puritans. It is however *certain* that ſome doctrines which they would prove by *certain* texts of ſcripture, are very ſucceſsfully refuted, in the ſenſe aſſumed by *them*, by thoſe who think differently from *them*. But when they aſſert, that theirs is the primitive theology of the church of England, which they alone deliver unadulterated to their flocks, they are not ſo eaſily anſwered. Biſhop Warburton aware of this difficulty, when he wrote his excellent treatiſe, entitled 'The Doctrine of Grace,' was obliged to confine himſelf to the manner of propagating their opinions, when it is moſt evident that he was equally inimical to the matter. Now, the conſequence of this diſcordance of opinion is, that the royal edict is violated. Thoſe doctrines which it was hoped would lie quieſcent in the intelligibility, or ambiguity of the expreſſions by which they were defined, again become the perpetual ſubjects of diſcuſſion; and what is worſt of all, the moſt unſavory interpretation beſt agrees with the literal and grammatical, and, unleſs we are much miſtaken, with the general ſenſe of the articles. From the operation of theſe concurring cauſes, irreligion and methodiſm, it is a melancholy fact, that while taverns and houſes of entertainment, are filled with the idle and diſſipated, and conventicles with religioniſts, the greater part of our churches particularly in the metropolis, preſent a moſt unedifying and afflicting ſpectacle to the eyes of the ſincere unenthuſiaſtic chriſtian. It is not pretended that other cauſes may not contribute to this lamentable effect: ſome will hereafter be noticed; but it ſeems certain that the two under conſideration

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are the principal. Surely then it will not be deemed raſh to wiſh, that this ſtumbling block may be removed, nor preſumptuous to hope that it will. It is with the utmoſt humility ſubmitted to the wiſdom of thoſe who have authority to effect ſo deſirable a change, whether purity of doctrine, and uniformity of worſhip in our national church, might not be ſecured by requiring of the clergy only an unequivocal aſſent to the book of Common Prayer, *which*, with a very few inconſiderable omiſſions *which* ſhall be diſtinctly ſpecified, might remain as it is, the moſt exquiſite model of addreſs to the Deity, in every circumſtance, and exigency, of human life, that the wit of man has yet produced. If a further teſt be thought abſolutely neceſſary, to aſcertain uniformity of opinion, let thoſe articles be expunged, which, by the mutual conſent of orthodox Calviniſts and Arminians, are not indiſpenſably neceſſary to ſalvation. Let thoſe which are intended to announce the orthodox ſyſtem be ſo worded, as that while they maintain the honour of the Divine Author of our religion, by aſcribing our ſalvation wholly to God's free grace and mercy in, by, and through Him, they may avoid thoſe phraſes which have the appearance at leaſt of harſh and peremptory deciſion, upon what the Holy Scriptures have left undecided; and of diminiſhing the luſtre of the moſt glorious attribute of God, mercy, by denying the poſſibility of its exerciſe out of the pale of the covenant."

In the ſecond chapter " on the Liturgy" the Damnatory clauſes in the Athanaſian Creed are propoſed to be omitted, and ſome alteration to be made in the form of the Abſolution in the Viſitation of the Sick. The propriety of a few verbal corrections is alſo ſuggeſted. The third chapter on Divine Service and Preaching, contains many excellent remarks; ſome of which we ſhould be glad to tranſplant into theſe pages. That the Methodiſts, inſtead of " Goſpel" ought to call themſelves " Epiſtle-Preachers," is certainly a juſt obſervation: For the paſſages in thoſe parts of the ſacred writings which are " hard to be underſtood," are the eternal ſubjects of their commentaries.—" *Oaths*," is the ſubject of the fourth chapter. The fifth chapter, " on the want of Churches eſpecially for the poor," complains of a grievance which is felt, principally in our large towns. We have often expreſſed our earneſt wiſh that more convenient places were provided for the poor in our churches; but as ſuch an alteration is ſcarcely practicable in exiſting churches, we hope that new churches will be ſoon erected, in which ſuch accommodations will be afforded. At the ſame time it is much to be lamented that ſufficient attention is not paid to thoſe already in exiſtence. It is in truth, ſhameful, that ſo many places of worſhip have been gradually falling into decay, in various parts of the kingdom, (around Oxford in particular) ſhould not yet have excited ALARM: The dilapidated churches which we once viſited in more than one county, (diſtant indeed from our preſent reſidence) riſe, in an awful light, to our imagination. But we forbear to ſpeculate on this ſubject. The remedy is obvious. The Archdeacon in former times viſited his churches, in his own perſon, and by his Deans-rural. But, at this moment, neither the Archdeacon nor his Deans-rural concern themſelves with ſuch troubleſome viſitations. In moſt counties, Deans-rural are no longer appointed, or no longer exerciſe their function. The revival, however, of this excellent office, would preclude the neceſſity of thoſe numerous briefs, which are circulated every year, through the kingdom; and after all, we believe, are ſeldom regarded as appeals to charity. In the counties of Devon and Cornwall, Deans-rural ſtill inſpect the churches and parſonage houſes; give timely orders for the requiſite repairs; examine

examine the books and utenſils, and ſacred veſtments, and neglect nothing which their duty calls on them to perform. The conſequence of which is, that the churches of the weſt, are kept in good and decent order.

In "the Concluſion" the author remarks, that "many things in which the intereſts of religion and the eſtabliſhment, in particular, are concerned, have been omitted in his conſiderations. This is true: but a great deal of uſeful matter is contained in this little pamphlet; and we are much obliged to the author, for liberal ſentiment, guided by religious ſincerity.

Reverence to Old Age. A Sermon, preached in the Parish Church of Boston, in the County of Lincoln, August 15, 1802. By Samuel Partridge, M. A. F. S. A. Vicar. 8vo. 1s. 6d. Rivingtons. 1802.

THIS is a diſcourſe eminently calculated to make a ſtrong and moſt uſeful impreſſion on all young minds, which are open to receive the plain and convincive truths of the Goſpel.

An Essay on Faith, and its Connection with good Works. By John Rotheram, M. A. Rector of Houghton-le-Spring. A new Edition, publiſhed by deſire of the Society for promoting Chriſtian knowledge. 12mo. Pp. 201. 2s. Rivingtons. 1801.

THE republication of this well known Eſſay exhibits a ſtrong proof of the vigilant attention of this venerable ſociety to paſſing events, which are likely to affect the cauſe of Chriſtianity. It is the beſt antidote that could be ſupplied to the methodiſtical poiſon ſo aſſiduouſly diffuſed, on the ſcriptural doctrine of *Faith*.

MISCELLANIES.

The Means of reforming the Morals of the Poor, by the prevention of Poverty; and a Plan for meliorating the condition of Parish Paupers, and diminishing the enormous Expence of maintaining them. By John Hill, Member of the Royal College of Surgeons, London. 4s. 6d. Hatchard. 1801.

THERE are many ſenſible obſervations in this treatiſe; but by far the greater number originate in an ignorance or rather an imperfect knowledge of the Poor Laws. The laws themſelves are fully adequate to the purpoſes for which they were deſigned: the great defect lies in the execution of them; particularly of the 43d of Elizabeth. Among other miſconceptions, is the notion, that day-labourers not having ſufficient wages, ought to be relieved by ſome new regulations. But the magiſtrates in every diviſion may now fix the price of labour according to their diſcretion. With reſpect to the quality of proviſions, we by no means approve our author's ideas.

"Several reſpectable writers would lead us to think, that the wages of day labourers, in huſbandry, are already ſufficient to feed, clothe, and ſuitably maintain them. After ſtating facts, it might ſeem ſuperfluous to attempt the refutation of opinions. But mere opinions of eminent writers have a powerful influence: 'they may ſave or ruin us.' And, therefore, he who is confident that he has truth and juſtice on his ſide, ought to ſtate his

his objections without reſerve, or reſpect of perſons, while he is pleading his cauſe before the public. The author, whom I have ſo often quoted, ſays, 'In Great Britain the wages of labour ſeem to be evidently more than what is preciſely neceſſary to bring up a family. Grain and other vegetables, with the help of milk, cheeſe, butter (or oil, where no butter is to be had), he affirms, are known from experience, without butchers' meat, to afford the moſt nouriſhing and invigorating diet. And, therefore, he doubts whether butchers' meat be a neceſſary of life any where.'

"It is true that theſe articles of food, where they can be procured in due quantity, will nouriſh and ſatisfy thoſe who have not been accuſtomed to butchers' meat and beer. But, I truſt it will appear on enquiry, that they are not ſo invigorating, nor ſo well adapted to ſupport the utmoſt ſtrength of the labourer.

"From a compariſon of the digeſtive organs of man with thoſe of other animals, anatomiſts in general conclude that he is deſigned by nature to feed on a mixture of animal and vegetable food. 'Since man has all manner of teeth fit for the preparation of all ſorts of food, ſhould it not ſeem that nature intended he ſhould live on all? As the alimentary duct, in the human kind, is fitted for all kind of food, may we not conclude, that nature did not intend to deny us any?'

"Noah and his poſterity were directed to feed on animals. All tribes and nations, from the moſt remote periods of antiquity, of which we have any knowledge, have done the ſame. The Bramins, indeed, are deterred from the uſe of animal food by their ſingular religious tenets. A few other exceptions might be adduced, which, however, are not ſuch as to invalidate the general rule, that the fleſh of animals has always conſtituted a conſiderable part of the food of mankind; and that it is the moſt proper for ſtrong and robuſt conſtitutions. In the brute creation alſo we may now obſerve, that the carnivorous animals are ſtronger than the granivorous, and endure more fatigue and hardſhip. It appears, from the experiments of Spallanzani, that carnivorous animals, habituated to live on grain and other vegetables, become tame and gentle; and that the granivorous, on the contrary, when fed on fleſh, become wild and ſavage.

"Bodily ſtrength, like all other faculties, is improved by habitual exertion. It is this which gives that greater degree of muſcular force to the arms of the blackſmith, and to the legs of the weaver, than their other limbs poſſeſs; which makes the whole of the brawny porter ſo much more firm and athletic than that of the ſedentary taylor. But ſtrong exertion continued, requires a conſtant ſupply of diet, of the moſt nouriſhing kind. The Athletæ were fed on groſs food, while they were in training for the Olympic games; and if at any time they altered their diet, they declined in ſtrength and became unfit to enter the liſts.

"To confine ourſelves to our own times, where do we find more robuſt and able men than the London porters, carmen, and coal and ballaſt heavers on the Thames. Of all labourers, theſe, perhaps, conſume the greateſt quantity of the groſſeſt kinds of meat, and the largeſt proportion of beer and porter. The whole wages of a day-labouring huſbandman are inſufficient for the purchaſe of as much meat and drink as one of this Herculean race finds barely neceſſary for his ſupport. Were he to be limited to the ſcanty fare of the huſbandman, his ſtrength not half recruited, he would ſoon ſink under thoſe mighty efforts of which he is now capable. The ſtrength he derived from nature is encreaſed in proportion as it is more

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and more exerted, and as thoſe exertions are ſuſtained by ſomewhat more nouriſhment than the ſtate of nature requires. A diet conſiſting chiefly of animal food, is leſs neceſſary to the inhabitants of a rude, than thoſe of a civilized ſociety. In the hunter ſtate, indeed, animal food is not only preferred by the natural appetite, but is in ſome meaſure neceſſary to ſupport the body, during the long intervals of abſtinence which thoſe muſt ſuffer who depend on ſo precarious a mode of ſubſiſtence.

" In the paſtoral or agricultural ſtate, men are exempt from the neceſſity of inceſſant toil. As their polity is ſimple, ſo their occupations are few, and rather voluntary than impoſed; nor is the community much affected by the indolence of the individual.

" But, in a nation and climate like our own, the caſe is widely different. Our trade and commerce cannot be carried on without the unremitting activity of innumerable labourers and artificers, nor without the protection of fleets and armies. All theſe, as they have a mutual reference and dependence on each other, ſo they all exiſt by the produce of agriculture. Hence, a neceſſity of the greateſt induſtry of all, who by their bodily labour are concerned in working this huge machine; and hence, alſo, the ſtrong neceſſity of ſupporting the requiſite exertions by proper food, in order that they may produce the greateſt poſſible effect.

" As the harveſt is to the ſeed, ſo is the produce of labour to its ſupport; there is a certain ſufficiency for both, ſhort of which, every grain, in each caſe, literally makes a manifold return; and, independent of humanity and feeling, it would be as abſurd in ſenſe, and ruinous in intereſt, to deprive the labourer of his proper ſupport, as it would be the ground of its ſufficient ſeed: for it is as phyſical an impoſſibility to ſtint the labourer without diminiſhing the labour, as to withhold the due ſeed without decreaſing the returning harveſt. The application, therefore, of proper ſupply, unites at once all the ſelfiſh intereſt of avarice with the ſocial ſervice of philanthropy; the private benefit of individuals with the public advantage of the community.

" Were milk, cheeſe, and butter, more conducive to this end, where could they be procured in ſufficient quantity for the conſumers? If oil, as a ſubſtitute for butter, were to be imported from the ſouth of Europe, it would coſt more than beef or bacon, and that of the delicate Lapanders would hardly be digeſted by Britons.

" It is chiefly, I apprehend, to the want of a due quantity of animal food and malt liquor, that we are to attribute the uſe of ſpirituous liquors, as alſo of tea, which is now the common beverage of the lower as well as the higher claſs of people. The pernicious effects of ſpirituous liquors are ſufficiently known, and the uſe of them pretty much confined to the irreclaimable members of ſociety. Happily in South Britain, they are ſtill rather too dear for the poor huſbandman.

" Tea has its advocates; nor do I preſume to deny that, when taken occaſionally by thoſe who freely indulge their appetite, it may prove an innocent or even a ſalutary corrective; but as now generally uſed by poor labouring people, it may be pronounced injurious. If made ſtrong, it operates like a weaker ſort of dram, raiſing the ſpirits for a moment, but ultimately depreſſing them; and if weak, its quantity muſt be increaſed, in order to produce the deſired effect of a cordial. In either caſe, the conſtitution ſuffers; for a deficiency of proper food is ill compenſated by an

increaſe

increaſe of proper drink; ſtill leſs can it be compenſated by that which is improper.

"The farmers are ſenſible that this diluting meagre diet, is not the moſt fit for hard-working perſons, for they allow their houſhold ſervants to live well; and yet, ſuch is their unwiſe inconſiſtency, they withold the means of good living from their day labourers, who are deſtined to the ſame employments. This diſtinction is not only diſtreſſing to one party, but often eventually fatal to the other. Apprentices and boarded ſervants are afraid to marry, becau e of the miſeries which are likely to follow; and therefore they are apt to form improper connexions. The conſequences are baſtardy, vagrancy, infamy, and ruin. The reader will judge whether theſe evils do not naturally reſult from that difference in circumſtances of theſe two deſcriptions of labourers. Why, then, it may be aſked, is ſuch a cuſtom continued? I anſwer, cuſtom is a tyrant ſo abſolute, that juſtice and humanity (and ſometimes even perſonal intereſt) united, cannot effect a revolution in their own favour."

We have permitted our author to ſpeak for himſelf at ſome length, leſt he ſhould complain of a want of candour in our obſervations. And we have thus ſuffered him to ſpeak, to the diſadvantage of our own opinions; as we have not leiſure, at preſent, to enter into a refutation of what is here advanced, we ſhall only obſerve, that all the day-labourers with whom we are acquainted (and we have noticed them with an attentive eye in large and populous diſtricts) are more robuſt than the gentlemen of their neighbourhoods—the former ſupported by bread, vegetables, (chiefly potatoes) milk, and butter—the latter, by theſe articles, and every variety of animal food. The day-labourer, indeed, has not only the advantage (over his maſter thus ſupplied with all the luxuries of life) in corporeal ſtrength, but in health, ſpirits, and longevity. Such being the caſe, why urge ſuch innovations as thoſe before us? At all events, it muſt be allowed, (becauſe it has been proved) that huſbandmen in the country, provided with bread, and potatoes, and tea, live to a greater age, in general, than the Milos of the metropolis amidſt their beef and porter.

A System of Book-keeping on a Plan entirely new; consisting of a Method of keeping Accounts by double Entry, whereby Errors may be prevented, or their discovery greatly facilitated;—Specimen of a Journal, from whence may be obtained the knowledge of a Person's neat worth, as also of his gain or loss for any determinate period of time;—A Mode of Book-keeping adapted to the business of a Retail-dealer, for the prevention of frauds or mistakes;—Specimen of a private Person's Accounts, by which his Debts and Credits, Cash received and paid, Income and Expenditure, are at any time exhibited. By W. Boardman. 4to. Pp. 112. 5s. Ormſkirk printed. Seeley, London. 1802.

THE title page ſo amply explains the contents of the book, as to preclude the neceſſity of any farther account of them from us. We agree, with the author, that "wherever there is a poſſibility of error in any ſcience, there is room for reform;" and we think he has accompliſhed his avowed object, which is to "bring the ſcience of book-keeping to more accuracy in the entry, and preciſion in balancing accounts."

Three Diſcourſes: 1. *On the Uſe of Books;* 2. *On the Reſult and Effects of Study;* 3. *On the Elements of Literary Taſte; delivered at the Anniverſary Meetings of the Library Society at Chicheſter, Jan.* 1800, 1801, 1802. 12mo. Pp. 182. 4s. Johnſon. 1802.

THESE tracts were firſt printed ſeparately at the time of their delivery, and are now collected into a volume, which may be peruſed both with pleaſure and advantage, by the generality of readers. The advice to avoid deſultory reading, and to conſult *quality* rather than *quantity* in the choice of books, is ſuch as we could wiſh to ſee generally followed; though the ſtudents of *dictionaries* and of that claſs of modern publications, ycleped *Beauties*, can ſcarcely be expected to adopt it.—The author of this production is evidently a man of claſſical taſte and correct judgment. He has read much himſelf, but ſyſtematically, and, conſequently, to great advantage.

The Beauties of Sentiment, or Select Extracts from the beſt Authors, antient and modern, on a great variety of Subjects, on a plan entirely new. With ſynonimous Words, and a definition of moſt of the Articles. Alſo a liſt of the beſt Books on the principal Subjects. 12mo. 2 Vols. 8s. Symonds. 1801.

THIS is one of thoſe modern compilations alluded to in the preceding article. The *entire novelty* of the plan, as far as we have been able to diſcover, is limited to the ſynonimous words, the definition of articles, and the liſt of books, to the latter of which many objections might be made. The firſt volume is confined to ſacred ſubjects, and is compiled from writers of different perſuaſions, but evidently with a view to eſtabliſh the methodiſtical doctrine of *Faith* and *Grace*. The ſecond volume, on topics of morality and literature, is leſs objectionable, and may boaſt an equality of merit with moſt of our collections of *Beauties*.

Four Eſſays on Practical Mechanics, the Firſt on Water Works; the Second on the Steam-Engine; the Third on Mills; and the Fourth on the Simplification of Machinery. By Thomas Fenwick, Coal Viewer. 8vo. 3s. Mawman. 1801.

THE object of Mr. Fenwick, and a laudable object it is, is to facilitate the calculations, and conſequently to diminiſh the labour, of practical mechanics, in the different branches ſpecified in the title page of his pamphlet. There is a perſpicuity in the arrangement of his tables, conſtructed for this purpoſe, that muſt render them eaſily intelligible by thoſe for whoſe ſervice they were framed. His plan of ſimplification is moſt uſeful. For, though ſimplification in the ſcience of politics and in its adaptation to the government of human beings, who are variable as their nature, be neither practicable nor deſirable, yet, in mechanics it may almoſt be conſidered as the acmé of perfection.

A new Hiſtory of Great Britain, from the Invaſion of Julius Cæſar to the preſent time. Exhibiting to the minds of youth a variety of inſtructive and pleaſing information, and ſome particulars now firſt adapted to the capacities of Young People of both ſexes:—the whole calculated to operate as Moral Leſſons, while it contains every leading trait of the Hiſtory of England. On a Plan ſimilar to that of Dr. Henry. By the Rev. John Adams, A. M. Author of Lectiones Selectæ, Elements of Reading, Uſeful Knowledge, &c. 12mo. 4s. 6d. Skelton, Southampton; Law, London. 1802.

MR.

MR. Adams promiſes in his title page much more than he either has performed or could be expected to perform, in a volume of 480 pages. He has, however, upon the whole, produced a book that may be uſeful for children, though he have not taken all the pains which, in our opinion, he ought to have taken, to render it unexceptionable. In the preface, he repreſents the hiſtory of this country, as exhibiting "at one period, the crown encroaching on the privileges of the people; in another"—we might have expected, the people rebelliouſly invading the lawful prerogative of the crown, but not ſo—"the people ſeizing with avidity the occaſions preſented to them of aſſerting their legal and *natural* rights." This looſe language is calculated to miſlead *young people*, and to give them falſe ideas of the conduct and meaſures of their anceſtors. What does Mr. Adams mean by *natural* rights? The right of eating and drinking, of walking, of ſleeping, &c? What notions can this expreſſion convey to young people when thus diſtinguiſhed from *legal* rights? Such vague expreſſions ſhould be ſtudiouſly avoided in all books intended for the peruſal of youth. We were ſurprized to find the immorality and profligacy of ELIZABETH's private conduct paſſed over without a ſingle cenſure; ſurely the marked reprobation of ſuch conduct would have been "calculated to operate as a moral leſſon." The murder of CHARLES too paſſes unreproved; though a fair and juſt repreſentation of that diſgraceful event could ſcarcely have failed "to make a ſtrong impreſſion upon the youthful mind, and to inſpire ſentiments of virtue, and patriotiſm" though not, perhaps, of "*univerſal philanthropy*."

Why youth ſhould be taught to reprobate the practice of raiſing money by contracting a national debt, which, we are told, by Mr. A. is moſt ruinous and "threatens the very exiſtence of the nation;" when it is not deemed neceſſary to hold up vice, rebellion, and regicide to their abhorrence, it is not eaſy to conceive. Mr. A. too ought to have ſpoken with leſs confidence of a practice which has been ſanctioned by the wiſeſt and beſt Miniſters, whom our Kings ever called to their ſervice; and when private individuals, of knowledge, and talents, have argued that a national debt is a national benefit. He ſhould, at leaſt, have recollected that it was a queſtion of great difficulty on which youth are totally incompetent to decide.

We could not but ſmile at the aſſertion that "Dr. Sacheverel was a clergyman of narrow intellects;" and at the ſneer at *high churchmen* and *tories*, in the "*Eccleſiaſtical Hiſtory*" of the laſt century. From Dr. Sacheverel's trial the author jumps to Lord George Gordon's mob, and concludes with the riots at Birmingham; the only three events which are noticed. And this is called *Eccleſiaſtical Hiſtory!* Why not Eccleſiaſtical *Occurrences?* This chapter occupies about two pages and a half; while the chapter of *biographical Sketches*, for the ſame period, fills *forty-three* pages! The laſt chapter of "*incidents and curious particulars*," includes a period of 109 years, from 1693, to the preſent time, and occupies eighteen pages. It reads like paragraphs in a news-paper. One *hiſtorical* event noticed in it, is a deputation of bookſellers to Mr. Fox, to offer him five thouſand guineas, for the copy-right of his intended "Hiſtory of the Reign of the Houſe of Stuart." It contains, however, one piece of information which is new to us, "Malta is to be evacuated and *reſtored* to—*the Porte!!!*" Such ignorance or inattention, or whatever it may be called, is the more inexcuſable as in a preceding chapter it was truly ſtated, in quoting an official document, that the iſland of Malta "is to be reſtored to the order of St. John of Jeruſalem."

Hiſtory

Hiſtory of the Otaheitean Iſlands, from their firſt Diſcovery to the preſent Time. Including an Account of the Inſtitutions, Government, Manners, Cuſtoms, Religion, and Ceremonies of the People inhabiting the Society, the Friendly Iſlands, and the Marqueſas. With an Hiſtorical Sketch of the Sandwich Iſlands. To which is added, an Account of a Miſſion to the Pacific Ocean in the Years 1796, 1797, *and* 1798. 8vo. 3s. Ogle. London.

THE more we ſee of the labours of that heterogeneous compoſition, ycleped, the *Miſſionary Society*, the more are we diſguſted with its proceedings. We ſay this, on the ſuppoſition, that it has ſanctioned the publication of the book before us; which is written by two different perſons, whoſe ſtyle is totally diſſimilar, but who ſeem perfectly to coincide in their adoption of many of the miſchievous notions of the modern philoſophiſts, and in their diſlike to thoſe eſtabliſhments, eccleſiaſtical and civil, which are venerated, by the beſt and moſt loyal part of the Britiſh empire.

The Elements of Book-keeping, compriſing a Syſtem of Merchants Accounts, founded on real Buſineſs, and adapted to modern Practice, with an Appendix on Exchange, including the recent Alterations. By P. Kelly, Maſter of Finſbury Square Academy. The Second Edition, augmented and improved. Pr. 208. 6s. Johnſon. 1802.

THE high commendations which we beſtowed on the firſt edition of this work, have been fully juſtified by the approbation of the commercial world. A ſecond edition has been ſoon demanded, publiſhed, and its improvements and augmentations, which appear conſiderable, are thus ſtated by the Author, at the concluſion of his Preface.

" The typographical errors of the firſt edition of this work have been here carefully corrected, and new examples of ſhipping accounts, partnerſhips, and averages, are added, from real tranſactions: and, to render the work ſtill more worthy of the patronage with which it has been honoured, an Appendix is given on EXCHANGES, including the alterations lately made in thoſe of France, Holland, and Italy.

" The object, however, of this APPENDIX is not merely to modernize exchanges: the Author has endeavoured to methodize and ſimplify the ſubject, ſo as to form an eaſy, practical, and correct ſyſtem, adapted both to the uſe of ſchools and counting houſes; and though he has conſulted the moſt approved written authorities for the tables, and other documents of foreign Exchanges, he has not ventured to commit any of them to the preſs, without the previous inſpection and approbation of experienced merchants, or ſkilful men, of the different countries reſpectively.

" Arbitration of exchange is here explained, and the principle inveſtigated, where rules are deduced for negociating bills to the beſt advantage. This important ſubject is illuſtrated by examples of remittances and returns, taken from actual and recent operations."

For a particular account of the plan and arrangement of this ſyſtem of Merchants Accounts, we refer our readers to an analyſis of the work in our Review; and, we have only to add, that with reſpect to the exchanges the Author has ſucceſsfully purſued the ſame plan as in book-keeping, that of uniting theory and practice, and of combining perſpicuity with mathematical preciſion.

REVIEWERS REVIEWED.

PEARSON'S ANNOTATIONS ON PALEY'S PHILOSOPHY.

TO THE EDITORS.

GENTLEMEN,

IN your number for November, 1802, p. 263, where you review my *Annotations on Dr. Paley's Philosophy*, after quoting my recommendation of a paſſage in Biſhop Butler's ſermon on *resentment*, you add, "We call upon Mr. Pearſon, we moſt ſolemnly call upon him, to explain himſelf." The reſpect, which I entertain for you, induces me to pay that attention to your call, which I ſhould not pay to the call of the conductors of *every* Review, and to engage in the attempt to explain myſelf. The paſſage, to which you refer, is this:

"I recommend the attentive peruſal of theſe ſermons (meaning Dr. Hey's two ſermons on the *malevolent sentiments*, and Biſhop Butler's ſermon on *resentment*,) and more eſpecially of the laſt, to thoſe pious and well-meaning writers of the preſent day, who, in their zeal againſt *vice*, are ſo apt to indulge themſelves in invectives againſt *human nature*. I do not mean any offence, when I adviſe them to keep the following paſſage in particular, written in letters of gold, always hanging before their eyes in their ſeveral places of ſtudy. 'Men may ſpeak of the degeneracy and corruption of the world, according to the experience they have had of it; but *human nature*, conſidered as the divine workmanſhip, ſhould methinks be treated as ſacred; for, *in the image of God, made he man.*"

My meaning here was, and probably the meaning of Biſhop Butler was the ſame, not to deny the depravation of human nature by the fall, but merely to guard againſt thoſe miſrepreſentations reſpecting it, which frequently occur in Calviniſtic writers, and by which, at the expence of the gratitude due to the gracious author of our being, they furniſh men with excuſes for their own voluntary faults. When, even in countries profeſſing Chriſtianity, we ſpeak of men as actually indulging in vicious courſes, we can ſcarcely make uſe of terms too ſtrong for the occaſion. I do not think, that, in this ſenſe, the "corruption and degeneracy of the world" can eaſily be ſurpaſſed by deſcription. For, while I have a better opinion of *human nature* than the Calviniſts have, I have, perhaps, a worſe of *men themselves*, even in what is ſometimes miſcalled their *sanctified* ſtate. Notwithſtanding the many happy effects of the Goſpel revelation, the deſcription, which St. Paul has given us of the heathen world, may with too much juſtice be applied to the world as it is at preſent. But, when we ſpeak of human nature as the "divine workmanſhip;" that is, when we ſpeak of men as they are born into the world, before they ſuffer themſelves to be corrupted by bad examples, or "drawn away of their own luſts and enticed," we ought to hold a different language, and to have regard to the caution, which St. James has given us, not to caſt the blame of our ſins on our Maker. Though the *image of God* in man was defaced by the fall, it was not entirely deſtroyed; and, if you had recollected, that, ſubſequently to the fall, and even to the deluge, the Scripture (Gen. ix. 6.) applies this honourable diſtinction to man, you would not have been ſo indignant at Biſhop Butler's application of it, nor have ſeen any reaſon for

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"diſdaining to proceed." I adopted and recommended, then, the ſentiment of Biſhop Butler, becauſe I ſuppoſed him to have the ſame notions reſpecting human nature, as I ſuppoſe our Saviour to have had, when, ſpeaking of little children, he ſaid, "Of ſuch is the kingdom of God." Our Saviour urges on men the neceſſity of *converſion*, in order to their becoming worthy members of that kingdom, from the conſideration of their being ſo unlike to what they were, when they came into the world:—— "Except ye be *converted*, and become as *little children*, ye ſhall not enter into the kingdom of heaven."

With reſpect to the general tenor of your criticiſms on my "Remarks and Annotations" on Dr. Paley's work, I have only to ſay, that, ſince the ſciences of *morality* and *politics* admit not of demonſtration, I do not ſee how improvements in them can be made, or a knowledge of them acquired, but by an examination and compariſon of different opinions. With thoſe, who are in ſearch of real knowledge, or who wiſh to extend the bounds of ſcience, no one's *ipſe dixit* ought to be implicitly received; and, ſurely, it is not in perfect conſiſtence with your own endeavours to correct the errors of writers on moral and political ſubjects, that you reprobate me for doing the ſame; more eſpecially when it is conſidered, that my endeavours are employed in correcting the errors of a writer, who, in theſe ſubjects, is admitted as the guide of academic youth. It is a fact, and a fact for which I am not accountable, that Dr. Paley's Philoſophy is the work, in which the Univerſity of Cambridge chooſes to examine the candidates for a B. A. degree. This being the caſe, it was my duty, as tutor of a college, while I called upon my pupils to read Dr. Paley's work, to guard them againſt the errors, which I conceived to be contained in it. If, by the publication of my cautions, they ſhould happen to be extended beyond the precincts of the Univerſity, I cannot feel apprehenſive of their doing any harm. Dr. Paley's work is already very generally read, and many of its readers, whoſe education is ſuppoſed to be finiſhed, may ſtand in need of being put on their guard in reading it; leſt the various *excellencies*, with which it confeſſedly abounds, ſhould render them inattentive to its *defects* and *errors*.

With reſpect to "caſuiſtical diſtinctions" made by Dr. Paley or by me, from which you ſeem to apprehend ſo much "miſchief," it is obvious to remark, that, in many caſes, to *make diſtinctions* is the proper buſineſs of the moraliſt. It is then only reaſonable to allege this as an objection to him, when it can be ſhown, that the diſtinctions, which he makes, are *not juſt*.

On the ſubjects of *reſentment* and *revenge*, I beg leave to refer you to a work lately publiſhed, entitled "Diſcourſes on the Malevolent Sentiments, by John Hey, D. D." I am of opinion, that an attentive peruſal of them will induce you to bring theſe ſubjects before the public in a *different*, and (permit me to add) a more *correct* and *beneficial* point of view.

I am, Gentlemen, your admirer, and obedient ſervant,

E. PEARSON.

Rempſtone, Dec. 7, 1802.

MISCELLANEOUS.

TO THE EDITOR.

SIR, *Lincoln's Inn.*

FROM it's firſt commencement I have attentively read your Review; and though I am not ſo blind as not to ſee ſome defects in it (for were there none it would be more than human) yet it's main principles, upon the two great and important ſubjects of religion and human government (ſo intimately connected) are to be admired by every friend of man.—Though I would not flatter, I would commend: theſe are not preciſely the times, in which good men ſhould be afraid of avowing their principles. Was there more manly courage evinced in this reſpect, there would be more ſtrength and force on the ſide of virtue; it's friends of all deſcriptions would be encouraged; it's enemies confounded; the good of the human race promoted,—becauſe knowledge and comfort would be more extenſively diffuſed.

There is not a man exiſting, be his natural and acquired talents ever ſo enlarged, that ought to be above exerciſing them in defence and encouragement of the Chriſtian diſpenſation. There is not a man exiſting, be his talents ever ſo limited, or his ſituation ever ſo humble and obſcure, that may not advance the cauſe of religion. It is equally the duty of both to engage in the common cauſe, becauſe they have a common intereſt in it. No men do more efficient good to their country, or to the world, than thoſe, who, by their active virtues, are forming vigorous plans of defence and offence on the ſide of virtue. For this reaſon I would not only wish to circulate your work, but alſo to promote a ſociety lately formed for the ſuppreſſion of vice. The united endeavours of ſuch a ſociety, numerous, conſtituted, and wiſely regulated, may, and indeed will, produce and really have produced effects that no ſingle exertions, however great, could have effected. This ſociety demands encouragement, becauſe it increaſes good;—it is merciful, becauſe it prevents evil;—it is patriotic, becauſe it puts in force the wholeſome laws of the land againſt vice;—and it is to the laſt degree charitable, by affording opportunity, even to the moſt ſtinted means, of doing great good. For theſe reaſons, I would requeſt you, Mr. Editor, to circulate the knowledge of their being ſuch a body of men, actuated by ſuch views, by inſerting its plan. This is one reaſon why I have troubled you with this. I now go to another, equally important, ſubject, and that is, the new Encyclopædia, publiſhed by a man of the name of Dr. Rees.——As a friend to religion, and as an enemy to infidelity and ſcepticiſm, I thank you—every good and reflecting man muſt thank you—for the critiques you have hitherto publiſhed on this work.—After what the ſame kind of publication has done in France, that man muſt either be wilfully blind, or deſperately wicked, that does not watch narrowly this new book; and if he finds any thing, promoting the cauſe of infidelity in it, does not take every means in his power to ſtop its circulation. Has this work then evinced any diſpoſition of this ſort? Who can read its pages and not ſee that it does, eſpecially in mentioning the awful and infinitely important hiſtory of the creation. This alone is ſufficient to make any conſiderate man to reflect on the beſt means of preventing the evil being far circulated. I have conſidered this ſubject; and

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amidſt the ſtudies and buſineſs of an active and arduous profeſſion, I could not reſiſt the conſideration. One cannot but approve of your determination to watch the progreſs of this work; and as you go along, expoſe its artifices, refute its ſophiſtry, and do away its falſehoods and miſrepreſentations. So far well—very well. But the evil is of no common magnitude: its corrective muſt be of no common kind; means muſt be hit upon more extenſive than a Review, for this purpoſe; and this becomes difficult, by reaſon of the very many bookſellers who are concerned in the undertaking. Let us then learn a leſſon from the adverſaries of our faith; their activity is great—let us be alſo active.

The method I would recommend is; firſt to publiſh your critiques on this work, by themſelves, at as cheap a rate as poſſible, perhaps more compreſſed than in your Review, together with an addreſs to the world, ſetting forth the value of the Chriſtian diſpenſation to every human being; that there can be no real learning, knowledge, or ſcience, in the world, without its bleſſed inſtructions; and that thoſe men who ſpeak or write againſt it, are in fact hurrying us into ignorance and barbarity; and as an unanſwerable proof of this, referring to the condition, the moſt enlightened parts of the world were in, previouſly to the promulgation of Chriſtianity: That the great end of all knowledge ſhould be to inſtruct men in the knowledge of themſelves, and the purpoſe for which they were created; that infidelity would deſtroy this knowledge, and make us heathens: The dreadful evils produced in France by means of *their* Encyclopædia; the conſequent reaſon there is for us to be jealous of Dr. Rees's new work; and then produce and animadvert upon it's irreligious paſſages. That theſe ſtrictures be publiſhed in as cheap a mode as poſſible, and even gratuitouſly diſtributed to the world at large.

This ſtrikes me as a wiſe method to be adopted. I am not accuſtomed to write on theſe ſubjects, but I do feel a zeal on the preſent occaſion which has induced me to write this. I love my country moſt ardently; and there is one reaſon, excluſive of a praiſeworthy partiality for it, why I think it the firſt nation that ever exiſted; and that is, becauſe I think the bleſſed goſpel of peace and reconciliation is better taught, better underſtood, and its precepts better obſerved, than in any other nation; and this principally becauſe of its apoſtolic eſtabliſhed Church. I would think charitably of the ſectaries; I would tolerate their tenets, and I would reach out to them every indulgence, conſiſtently with ſafety to the eſtabliſhment. To that eſtabliſhment we are indebted for the bright light of the Goſpel we enjoy. I would therefore moſt narrowly watch its enemies; for let it ever be remembered, that never was this country ſo near loſing all the ſpirit of Chriſtianity and its bleſſings, and being involved in worſe than Pagan darkneſs, than when the ſectaries deſtroyed the Church and State under that monarch of bleſſed memory, Charles the firſt; who fell a ſacrifice, becauſe he would not conſent to the deſtruction of the Church. In this he held out an example to every future Britiſh monarch; and may God grant, that every one of them may have the ſame reſolution, if placed under the ſame dreadful difficulties.

I am, Sir, your humble ſervant,

CLARENDON.

TO THE EDITOR.

Humano capiti cervicem pictor equinam
Jungere ſi velit, et varias inducere plumas
Undique collatis membris, ut turpiter atrum
Deſinat in piſcem mulier formoſa ſuperne;
Spectatum admiſſi riſum teneatis, amici?

SIR,

ON going this morning into my bookſeller's ſhop, I took up from his counter a periodical work for the year 1803, intituled "The Chriſtian Lady's Pocket Book," publiſhed by Chapman, Fleet-ſtreet; and on opening it my attention was attracted, and my diſpleaſure excited by a very extraordinary frontiſpiece thereto prefixed. It contains, in the upper department, the heads of the preſent Biſhop of London and Dr. Rees; and, in the lower, thoſe of Dr. Rippon and Mr. Jay. In the centre of the page are four hands joined, deſigned to denote the union of the four perſons, whoſe likeneſſes are introduced; and whoſe names are added, leſt the portraits ſhould not be recognized. But wherein, it may be aſked, does this union conſiſt? In the political ſentiments of the parties? Impoſſible. For they are as widely diſtant from each other as the eaſtern and weſtern points of the heavens, if I may judge by the account which you have given of Dr. Rees's "New Encyclopædia." In their views, as divines, of church-diſcipline? No; for they all, in this reſpect, differ from one another; one being a biſhop of the church of England, another a preſbyterian, the third a baptiſt, and the fourth an independent. But, perhaps, though they are thus diſcordant, both in their political ſentiments,* and in their views of eccleſiaſtical polity, they may concur in doctrinal truth? Far, very far from it: as will appear by the extracts which you have given from Dr. Rees's New Encyclopædia, p. 49, of your number for September laſt; in which, as you intimate, the cloven foot of infidelity plainly appears. But is the Biſhop of London tainted with infidelity alſo? It ſeems as if the Editors of the Chriſtian Lady's Pocket Book intended to have him ſo conſidered, if we may judge from the emblem of union which they have introduced for the purpoſe of connecting him with Dr. Rees. But, happily, the worthy biſhop has completely falſified any ſuch vile inſinuation by his valuable little tract on the evidences of the Divinity of the Bible, as well as by his other works. There is good reaſon to believe, that Dr. Rippon and Mr. Jay will be as little pleaſed with the aſſociation exhibited in this frontiſpiece as the excellent churchman.

The impropriety of taking ſuch liberties as this which I have deſcribed, with the characters of any perſons whatever, without their leave being firſt obtained, is glaring and very reprehenſible. But when we conſider the ſacred nature of the epiſcopal office, the perſonal piety and orthodoxy of Dr. Porteus, &c. &c. the frontiſpiece of this publication becomes highly offenſive to decency. Such conduct as that of its editors is calculated, ſo far as its influence extends, to break down the barrier between truth and falſhood, between the Chriſtian and the infidel. I hope, therefore, ſhortly to ſee a judicious cenſure paſſed on this act of tacit defamation in your ſpirited work, and remain, Mr. Editor, your very humble ſervant,

AN OLD FASHIONED FRIEND TO TRUTH.

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* The writer does not mean to alledge any political heterodoxy againſt either Dr. Rippon or Mr. Jay.

TO THE EDITOR.

SIR,

I Read with much ſatisfaction your review of the *Report of the Committee of the Society for carrying into effect his Majesty's proclamation against vice and immorality for the year* 1800. Your ſtrong commendations of its proceedings, and your remarks on the inadequacy of the exiſting laws againſt thoſe offences, for the puniſhment of which this ſociety was formed, appear to me to be highly judicious, and to do great credit to your work.

I have taken up my pen for the purpoſe of making an inquiry, through the medium of your review, to which perhaps ſome one of your numerous and learned correſpondents, who is ſkilful in the law, will do me and the public the favour of making a reply through the ſame channel. The ſtatute of the 25 Geo. 2. ch. 36. ſ. 5. &c. (which was made perpetual by 28 Geo. 2. ch. 19. ſ. 1.) encourages and authoriſes any two inhabitants of a pariſh "paying ſcot and bearing lot therein," to give notice to a conſtable of any perſon keeping a diſorderly houſe, and obliges the conſtable, on receiving ſuch notice, to attend the ſaid inhabitants to a juſtice of the peace and to become the proſecutor at the expence of the pariſh, and intitles the ſaid two inhabitants to 10*l.* each, on conviction of the offender. I would have tranſcribed the ſeveral parts of the ſtatute which relate to this ſubject, had I not conſidered it to be unneceſſary, and alſo that it would occupy too much room.

Now I am perſuaded that, in many places, the growing evil of proſtitution would be checked by proceedings on this ſtatute, ſince in every large town there are perſons who are "anxious for the purity of public morals," and "who can feel for the ſufferings of the moſt wretched and diſtreſſed part of the community; were not their efforts for the attainment of this moſt deſireable object reſtrained by a conſideration of the evidence which is ſuppoſed to be neceſſary for the conviction of the offender. The before mentioned ſtatute obliges the pariſhioners who inform againſt the keeper of a diſorderly houſe, to enter into a recognizance of a conſiderable amount to produce *material evidence* of the fact which is alledged. And it is the opinion of moſt perſons, with whom I have converſed on the ſubject, that *material evidence* muſt conſiſt of abſolute proof that the crime of fornication has been committed in the houſe for the pecuniary advantage of the perſon who keeps it. But if this is the proper definition of *material evidence*, it renders the ſtatute a mere brutum fulmen; for no one, but the criminal parties can produce it, and their voluntary appearance in court for ſuch a purpoſe is hardly to be expected: and I ſuppoſe that the legiſlature, in the ſtatute referred to, while it manifeſts ſo much ſolicitude for the ſuppreſſion of this vice, could not mean to defeat its own object. If any one of your readers will ſhed ſome light on this queſtion, *What is the material evidence, which the law requires*, he will do the cauſe of morality an eſſential ſervice.

I earneſtly hope, Mr. Editor, that you will proſecute this ſubject with vigour, and moſt cordially wiſh you ſucceſs in the ſupport and encouragement of "whatſoever things are true, whatſoever things are honeſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report." Your obſervations will have great weight on the minds both of magiſtrates and others; and all perſons need ſometimes a ſtimulus to the performance of duty.

I remain your moſt obedient ſervant, ***.

TO THE EDITOR.

SIR,

DR. Horſley in his laſt charge has given the Church a timely and excellent warning of its danger from the contagion of modern Babylon; and though he has generally ſhewn the union and connexion of ſuperſtition and infidelity, yet his explanation of the prophecies relating to *Antichriſt* does not appear, to all readers, reconcileable with the received Proteſtant interpretation, while his concluſions are forcible and juſt. If the following hypotheſis ſhould, in your opinion, elucidate the predictions relating to Antichriſt, and be likely to rouſe the ſleeping witneſſes to watch with their Lord, even if it were but for one hour, you would highly oblige your correſpondent by inſerting it.

Antichriſt is the imitator, vicar, and enemy of Chriſt. Chriſt is the Meſſiah glorified: Antichriſt is the head of the Roman Empire glorified. Chriſt too *ſignifies* the Chriſtian polity glorified upon Chriſt's reſurrection, as Antichriſt ſignifies the Roman Empire glorified after its reſurrection. The temporal Roman Empire is the counterpart of the kingdom of the Meſſiah while upon earth: the ſubſequent ſpiritual Roman Empire (the Hierarchy of St. Peter at Rome) is the counterpart of the ſpiritual kingdom of the Meſſiah glorified. The Roman Empire imitates every part of Chriſt's character, uſurps his place, and undermines his power. Antichriſt exiſts till the ſecond coming of Chriſt; but at laſt being expoſed and hated, is obliged to coaleſce with the avowed enemies of Chriſt, and incorporate with them. Antichriſt, upon this great change, *may or may not* be ſaid to have a ſecond coming; as the change is accompanied with a new imitation and mockery of Chriſt. This is either the great manifeſtation or the regeneration of Antichriſt.

If this hypotheſis be true, the various opinions of commentators are reconciled; the Roman Empire in all its ſtates is Antichriſtian, and they who would be *ſaved*, muſt come out of the territories of modern as well as of ancient Babylon. I am, Sir,

Your obedient humble ſervant,
ANTI-CONSUL.

TO THE EDITOR.

SIR,

AS you have done me the honour of profeſſing an intention to inſert in your Review my ſketch of the character of Antichriſt, I take the liberty of ſubmitting to your judgment a few more remarkable traits in his portrait. It has been ſhewn that Antichriſt is a Mock-Chriſt, a pſeudo-Chriſtian empire and church. It is obſervable that as Chriſt has two advents, ſo has Antichriſt, and that however hoſtile the latter form of Antichriſt be to the former, it is ſtill the offſpring of it and connected by intereſt to it. Atheiſm is the *ſpawn* of popery, ſays Archbiſhop Tillotſon. Sometimes ſcripture ſpeaks of this *Proteus* as one and the ſame from beginning to end; elſewhere it diſtinguiſhes between his forms as in Rev. xvii. 14. &c. where it is foretold that the kingdoms of the earth ſhould deſtroy Babylon and afterwards fight with Chriſt himſelf. It is probable that upon the deſtruction of Babylon and the ſpiritual head of the Antichriſtian empire, the remains, or members of Antichriſt carry on the war againſt

againſt Chriſt, and endeavour to prevent the return of the Jews in the Holy land. Here then we make a diſtinction between *Antichriſtus capitatus* and *Antichriſtus decapitatus*. And that this is not mere conjecture appears from the word uſed to deſcribe Antichriſt at the time of his deſtruction. It is Πτωμα, which Suidas defines to be σωμα ακεφαλον. The beheaded Baptiſt was called πτωμα. Mark vi. 29. The churches of the witneſſes diſſolved by removal of their paſtors are called πτωματα, remains, carcaſes. Rev. xi. 8. The *revolutionized* kingdom of Antichriſt ſeems to be denoted by πτωμα. Matt. xxiv. 28. comp. Iſ. xviii. 1, 6. in Bp. Horſley's tranſlation.

The name of Antichriſt ought to be pointed out. We are admoniſhed to find out his name, becauſe his name is communicated to his ſervants and is to be avoided. Rev. xiii. 18. Irenæus ſuppoſes this name may be Λατεινος, *the Latin*, and this name will fit either the head or a member of the weſtern empire, the third part of the earth, i. e. Roman empire. It is very remarkable that the number 666 will detect Antichriſt in every view. Do we wiſh to know the name of the governor and the governed, it is 666 in Greek and Hebrew, Λατεινος, רהעבוש (Fleming). Do we deſire to know the name of the church of Antichriſt, it is 666 in Greek and Hebrew. Εκκλησια Πλαικα (Prideaux) רוביית. Do we deſire to know the chief inſtruments or men employed, the number 666 will point them out, viz. Vicarius filii Dei & Ludovicus. Do we wiſh to know the chief doctrine of Antichriſt, it is 666 סחור Myſtery: and this myſtery or concealment of the truth was introduced into England by latinizing the ſervice in the year 666 (Prideaux). Mr. Gibbon obſerves that there were 666 knights in the ſervice of the Latins in the Cruſades.

We may obſerve too that as in Rev. xxi. 17. the meaſure of a man or an angel is ſaid to be 144, according to the reading of Bengelius, a number plainly denoting an apoſtolical convert by 12 multiplied by itſelf; ſo the ſquare root of 666 will be found at the bottom of the whole popiſh ſuperſtructure. "That is a perfect root, ſays Daubuz, which exactly produces the firſt number given, as 12 is the root of 144 and 10 of 100: but the ſquare root of 666 is 25 imperfectly: agreeably to this the number 25 appears every where in the Romiſh Church. The cardinals which are the apoſtles of it, were in their firſt inſtitution only 25. Rome had 25 gates and 25 pariſhes. It conſiſts of 25000 furlongs, and the Church of Rome has 25 articles of faith. Beſides this, that number appears in 25 provinces or principal dignities of the church. And the great altar of St. Peter's at Rome is 25 feet ſquare, has a croſs thereon 25 hands high, and before the church are 5 gates, one of which is only opened once in 25 years. The number is alſo fatal, and obſerved in many matters; as the council of Trent, which has ſettled the pope in the church, began with 25 biſhops, had 25 ſeſſions, was ſubſcribed by 25 archbiſhops, and declared 25 articles of faith." To ſum up the whole, there appears reaſon to conſider Antichriſt as a wolf in the clothing of a lamb; that he has two comings, firſt as under St. Peter on the fall of ancient Rome, ſecondly upon the fall of Papal Rome, as under new governors, or a new governor who ſhall carry on the war againſt Chriſt in the Holy land after the deſtruction of the papacy. The proper ſeat of Antichriſt is the weſtern empire. Thus may all the diſcordant opinions of commentators who have not diſtinguiſhed between the two characters of Antichriſt be reconciled, and we may be warned

warned againſt *the Envoy of God* as plainly as againſt *the Vicar of the Son of God.* See Mede on Rev. xiv. 20. xvi. 10.—15.

The above remarks will principally elucidate Rev. xvi. 13, and the emblems adopted by yourſelf in the firſt number of your Review will be found to coincide remarkably with thoſe of the Apocalypſe.

I am, Sir, your obedient humble ſervant,

ANTI-CONSUL.

Observance of Christmas Day.

TO THE EDITOR.

Sir,

LAST Chriſtmas day as I was walking along the ſtreets of the Metropolis, and feeling impreſſed with reverence, and meditating upon the good influence ſuch an obſervance had upon the minds of men. It wounded me much to obſerve the ſhops of ſo reſpectable a body as the Quakers are, open. When the nation with one aſſent yield to the voice of public and private duty, and in a cauſe ſo friendly to chriſtianity, ſurely there are but few individuals, having examined the thing well, and feeling how much reſpect ſhown to ſuch days, promote the livelieſt intereſt for religion; who could oppoſe it.—Quakers have a better plea, for not illuminating at the ſucceſſes of war, or even on the bleſſings of peace, though to caſual obſervers their reaſons will appear abſurd, and to the more judicious, ſimple and overſtrained; — but theſe peculiarities are not ſuch an outrage on the public feeling, as, when with one accord, the nation hold a ſabbath, to celebrate the birth of Chriſt, they, a few individuals, ſhould open the doors, and windows of their daily concerns, and publickly oppoſe that ſpirit of religion, which for ages, and for ſo high purpoſes of good, has ſanctified ſuch days for general worſhip.

On the Construction and Conduct of an Encyclopædia.

TO THE EDITOR.

SIR,

IF the following reflections on the conſtruction and conduct of an Encyclopædia be thought worthy of inſertion in your very uſeful publication they are at your ſervice; you owe them to a circumſtance which occurred in my own family yeſterday.

My ſon Thomas a lad fifteen years of age and at Weſtminſter ſchool applied to me to purchaſe him Hume's Eſſays, Hobbe's Leviathan and the ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ.—I confeſs to you I was ſtartled at this requeſt but I found upon inquiry he and another boy had bought the two firſt parts of the "New Cyclopædia" between them, and had been referred to theſe books in ſome of the articles which they had read. Now as I am pretty well acquainted with the principles of the Editor of this work and being willing my boy ſhould not be unſettled in the early formation of his judgment, I conſequently refuſed his requeſt. I ought to tell you that I am an old faſhioned friend to that order of things in Church and State which the perſonal experience of nearly ſixty years has convinced me is the moſt effectual one to ſecure the general happineſs of the community; this conviction I wiſh to transfuſe into the breaſt of my child, and ſhall not therefore willingly furniſh him with the means

means to deſtroy the ſelf-ſatisfaction it affords. The miſchief which the French Encyclopædia has done by artful reference and quotation is incalculable, and I doubt not but ſome of the Engliſh compilers borrow largely from a plan which applies to their ſimilar ſentiments and ſuits their ſimilar purpoſes. But to the ſubject—

A dictionary is neceſſarily a compilation, a dictionary of Arts and Sciences peculiarly ſo.—Words admit of no other definitions than what the common conſent of mankind has throughout the progreſſive æras of civilization accepted. Theſe are poſitively fixed and no learning can alter them, altho' ignorance may miſapply and evil deſign pervert them. The Arts and Sciences are not ſo abſolute in their acceptations—their natures vary inceſſantly; becauſe from the mechanical invention, the experimental adaptation and the intellectual improvement in which the human mind is continually exerciſing itſelf, new principles in theory and practice are daily eſtabliſhed in freſh diſcoveries, and even fundamental laws are conſtantly undergoing mutation.

In the department of the Arts, in which the ſubjects are ſo various as not to permit much amplification in any, perſpicuous brevity in all is indiſpenſable; and as inſtruction is the end of an Encyclopædia, no theory ſhould be inſiſted upon but what has been found to bear the teſt of experience; becauſe the inventive faculty of the mind does not always keep pace with the mechanical truth of experiment. No abſtract ratiocination ſhould therefore be allowed to confound practical certainty: and as a book of reference, each ſubject treated on ought in my opinion to be arranged under its peculiar head, not only for the ſake of perſpicuity and to preſerve a methodical diſpoſition throughout, but in order to keep the attention of the ſtudent undivided and the ſubject itſelf unbroken—for it cannot but happen that in a dictionary of this kind, wherever the main article is too much ſubdivided the mind will find itſelf bewildered among multiplied definitions, inſtead of being carried gradually forward to the information required, by a continuous expanſion of the ſubject. In all ſcientific reſearches the firſt principles ought to be firſt known: and therefore to be referred from the main ſubject to its conſtituent principles and from the latter to the former back again, cannot fail to perplex more than to inform.

In this department the ſuggeſtions of private opinion are conſtrained to ſubmit to the touchſtone of demonſtrative proof, and therefore will not be wantonly hazarded by any one who would not be deemed a viſionary theoriſt; becauſe this proof reſting on the conviction of the ſenſes cannot be ſubverted by ſpeculation. In the department of the ſciences however there is much ſcope for wilful negation and all its concurrent pertinacity of diſquiſition.

Through moral and political law human reaſon ranges uncontrouled; but it has alſo made ſeveral incurſions upon divine revelation, hence that variety of diſſent which, as a late worthy prelate well and wittily obſerved, "has divided religion into ſo many ſects as ſcarcely to leave enough for each to take a little."

Now as revelation cannot fail but human reaſon may, the Encyclopediſt will be careful that no production of the latter be admitted into his work that may tend to weaken the former's ſalutary influence over the thoughts and actions of mankind. This he will do as a friend to the happineſs of his fellow creatures.

Revelation wants not argument to ſupport its cauſe, but the imbecility of the mind of man and the turbulence of the paſſions having in ſo many in-

ſtances made it the prey of the unbeliever and heated it into oppoſition to the divine laws, argument has been uſed not ſo much to "vindicate the ways of God to man" as to ſtrengthen the powers of the human underſtanding, the better to enable it to contend againſt the impoſitions of thoſe who would rob it of its beſt hope; and more effectually to regulate the will in all thoſe impaſſioned impulſes which too often induce it to forfeit that hope of its own blind accord. Whatever therefore is of deceptious or of inflammatory purport, whatever may tend to induce man to give up his God or oppoſe his decrees, ought to be induſtriouſly excluded from ſuch a publication, if the editor would be thought a friend to his God as well as to his fellow creatures.

As revelation is not ſpeculative nothing but infidelity can oppoſe it; but religious and political eſtabliſhments are, on the other hand, deemed fit ſubjects for human ſpeculation. The pride of intellect which places reaſon in the chair of the ſcorner in oppoſition to the throne of grace, forbids it of courſe to ſubmit to the beſt of human inſtitutions however conformable to the will of Chriſt or to the happineſs of man, merely becauſe they are human. And hence between the friends and adverſaries of theſe have ariſen endleſs controverſies in which the ſacred depoſitaries of the word of God have been referred to by the one and rifled by the other; and ſuitably to the reſpective purpoſes of each have been ſupported and oppoſed, explained or miſrepreſented, till not the minuteſt of its eſſentials has been unadvocated or has eſcaped violation. In matters of ſuch controverſial concern an Encyclopædia ought not to attach itſelf to either party if it would preſerve an entire independency, as being the medium thro' which the queſtion is to be judged of.—Authors on both ſides muſt be referred to—nothing ſhould be advanced without a reaſon aſcribed—quotation ought to be equally meaſured out to each and ſelected with candour in behalf of every poſſible application of the queſtion. The individual ſentiments of the editor ought not to be blended with the argumentation—Be it remembered by him that his office as editor of a Cyclopædia is to collect the labours and opinions of others, and not ſurreptitiouſly to introduce his own. His private principles ought not to influence the repreſentation of any ſubject. If he ſhould have publiſhed his opinions upon any let him not inſert them in the maſs without avowing the extract by his name. This he will do as an honeſt man. With reſpect to hiſtory and moral law, the facts of the one and the regulations of the other cannot be perverted or weakened without annihilating the ſoul of hiſtory, of tradition, and breaking thro' the long received ſanctions of wiſdom and virtue; if therefore he would preſerve his veracity unſuſpected or his prudence undeviating, he will not raſhly attempt to make either of theſe departments ſubſervient to the propagation of falſe principles. In ſhort, impartiality, candour and truth ought to be the leading features of every publication which like this is a work of ſelection, of reference, and of information. For what ſhould we ſay of a circumnavigator who ſailing round the world to make diſcoveries for the benefit of thoſe who ſhould afterwards explore the ſame track, ſhould bring home a ſet of erroneous charts, with points and bearings, and coaſtings, and havens, and bays, drawn with the pen of his fancy; or who inſtead of actually making obſervations on the ſpot in order to correct the errors of former navigators, ſhould content himſelf with adapting their draſts to his own, ſelecting here and there a point and attaching it to his ſuppoſititious delineations, or, who, inſtead of paying attention to thoſe former navigators, ſhould perſiſt in his own determination to

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ſteer his courſe without compaſs where they had deſcribed the paſſage dangerous and had ſet down from their own experience cautionary lines of the poſition of ſunken rocks, quickſands, currents, ſurfs, &c. What ſhould we ſay? Why, that he not only is an enemy to truth and to the ſafety of his fellow creatures, but, that he is an obſtinate and wicked deſtroyer of himſelf and thoſe depending upon his guidance. This may be applied to the Encyclopediſt, who inſtead of inſiſting upon the immutable laws of religion, advances his own crude ſyſtems of human invention; who ſetting aſide the clear diſtinctions of moral virtue, introduces in lieu of them the obſcure doctrines of neceſſity; who turning the views of men from the Pharos of faith perſuades them to follow the meteor of reaſon; who inſtead of guiding them ſafe through the uncertainties of this life with a well founded hope of another, plunges them with the arm of doubt into the abyſs of deſpair.

You, ſir, therefore as one of the truſtees of the common weal of the human mind, are in great meaſure reſponſible for the miſchievous effects of arrogant confidence or inſidious manœuvre, if you allow the world haſtily to accept or ignorantly to be duped by either. A work of the comprehenſive magnitude of an Encyclopædia muſt produce a proportionate degree of good or evil; there is no intermediate effect of its operation. I call upon you, therefore, in the name of religion, in the name of juſtice human and divine, as you would deſerve well of your God and would endeavour to teach your fellow creatures to do ſo likewiſe, as you would turn with abhorrence from all abuſe of that intellect which heaven has given you and them to effectuate the nobleſt purpoſes of your being, in conſulting the happineſs of man and obeying the laws of God—in the name of all your chriſtian duties I call upon you to inveſtigate moſt minutely the principles of this publication, and narrowly to examine the grounds on which it builds its claim to public countenance—whether it tend to further and aſſiſt the progreſs of literature in general and to promote the benefit and facilitate the virtuous inquiries of the ſtudent in particular, or whether its purpoſe be directed to the gradual and ſecret ſubverſion of the ſacred dependencies of religion, and to the deliberate violation of the ties of moral and ſocial order. Be truth the teſt, and manly perſeverance the means of inquiry—let the ſlighteſt inſtance of evil tendency be expoſed, not with rancour but with fortitude. If it ariſe from *error* the conviction will be received as it ought by thoſe who commit it, and will lead to correction. If from *deſign* we truſt that it and every other blow levelled at the happieſt intereſts of the community will alſo be received as they ought and lead to the ſuppreſſion of the power that gives it.

SCRUTATOR.

Legal Encouragement of Diſſenters.

TO THE EDITOR.

Sir, *Briſtol, Dec.* 17, 1802.

YOUR Review for October, with many former numbers, contains ſome judicious remarks on the increaſe of ſchiſmatics; but in common with others, who have written or ſpoken on that ſubject, you have aſcribed to the wrong ſource the growth of the evil. The eſtabliſhed church is no longer protected by even the proviſions of what is uſually called the *Act of Toleration*: the limitations of which, however mild and feeble, are

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now diſpenſed with by an Act paſſed in the 19th year of the preſent reign, chap. 44. Unhappily for the intereſts of religion and order, a rebel, and with ſome little prevarication a Deiſt, characters moſt commonly united, may now demand a licence for teaching the doctrines of Revelation: and perſons of this deſcription are bribed to do ſo, by the exemptions, made in their favour, from contributing on many occaſions to the exigencies of the ſtate. This motive has, in ſome inſtances, been acknowledged, and in others very juſtly ſuſpected, to increaſe the number of licences. Some penurious individuals, who before held communion with the church, having declared themſelves diſſenters to avoid payments, impoſed excluſively on churchmen. The inconſiſtency of appointing an eſtabliſhment, and thus encouraging ſeparation from it, is too glaring to require a comment. No man is more anxious than myſelf for the continuance of religious toleration, but I do not ſee on what ground encouragement to ſchiſm can be juſtified. It muſt be imputed to a degree of indifferentiſm, which threatens a repetition of thoſe ſcenes of diſorder and rebellion, which attended the overthrow of the crown and the mitre, not long ſince perpetrated in this kingdom. God grant that theſe gloomy apprehenſions may not be realized. I beg to offer my tribute of gratitude for the well directed exertions which you have made for our ſafety. The 2d S. of the above-named ſtatute removes the ſalutary reſtraints before impoſed on ſchool-maſters. This fact is here mentioned, becauſe it has been overlooked by no leſs celebrated a writer on the ſubject of education, than the ſenſible and worthy Dr. Barrow. The repeal of this Act, ſo hoſtile to our eſtabliſhments, civil and eccleſiaſtical, is, I fear, in this latitudinarian age, a meaſure more to be wiſhed for than expected.

I am Sir, your obliged and obedient ſervant,

OXONIENSIS.

The Perpetual Motion.

TO THE EDITOR.

Sir,

I LIKE your correſpondent Juvenis, was a believer in the poſſibility of a perpetual moving power, but, after various eſſays, experience taught me to the contrary; in reſpect to his queſtion, whether a machine poſſeſſing that quality, ever has been ſatisfactorily diſcovered, I anſwer, at preſent, there is no ſuch power exiſting, if there ever has been, it is now buried in oblivion; neither can I find any reward promiſed by government, or any ſociety of gentlemen, for the diſcovery of ſuch motion, it being by all real mechanicians deemed a mere chimera. The reward offered by the different European powers, for the diſcovery of a method, to aſcertain, at all times, the exact longitude, is often miſtaken by perſons unacquainted with the fact, for a perpetual motion, and many ſuppoſe, that a perpetual motion once diſcovered, will lead to the diſcovery of the longitude;—it may do ſo, but whether the diſcoverer of the motion be ſo far initiated into the theory of navigation and aſtronomy, as to render the power ſubſervient to the immediate diſcovery of the longitude, is a queſtion that time alone can determine. I believe there can be little doubt reſpecting the third queſtion of Juvenis, whether a ſimple inſtrument, containing within itſelf a perpetual moving power, would repay the maker for time and trouble; any

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man that conſiders the nature of ſuch a diſcovery, will anſwer in the affirmative; but as Juvenis confeſſes that a few guineas, and the time neceſſary for making the inſtrument, would be inconvenient at preſent, I would adviſe him to re-conſider the effect every part of his machine is intended to produce on each other, as a number of arguments may be brought in ſupport of different kinds of wheels, which, to every one but a ſceptic, would ſeem certainly to poſſeſs that power; neither can they be refuted by the moſt ingenious mechanicians, till completed; when they ſtrike on the uſual quickſand, the centre of gravity: and it muſt be clear to every intelligent mind, that to produce a perpetual motion, it is neceſſary for the effect alternately to become the cauſe, and the cauſe the effect; and, in my humble opinion, it is impoſſible to conſtruct a machine in which there ſhall be neither friction nor the reſiſtance of ſome medium to be overcome, conſequently ſome quantity of motion, however ſmall, will always be loſt, the movement gradually ſlacken, and, at length, entirely ceaſe. I will conclude in the words of the ingenious Dr. Hutton, enough has been ſaid on this chimera of mechanics, "we ſincerely hope that none of our readers will ever loſe themſelves in the ridiculous and unfortunate labyrinth of ſuch a reſearch; it is falſe that any reward has been promiſed to the perſon who ſhall diſcover the perpetual motion; it is this idea, no doubt, that excites ſo many to attempt the ſolution of this problem, and it is proper they ſhould be undeceived." I am, &c.

G. D.

A British War-Song.

QUIT the plough—the loom—the mine!
Quit the joys the heart intwine!
Join our brothers on the brine;
Arm, ye brave!—or ſlavery!

Peace, ſo lov'd, away is fled;
War ſhall leave his iron bed;
To your arms, avengers dread!
Strike, oh ſtrike at tyranny!

For our homes—our all—our name!
Blaſt again the tyrant's aim;
Britain's wrongs, ſwift vengeance, claim;
Ruſh to arms—or ſlavery!

Lo! the ſhades of Britons proud!
Hear them in yon flitting cloud!—
"Freedom, children, or a ſhroud!
"Chuſe with Britiſh bravery!"

Heroes of the ſea—the ſhore!
Quit your laurel'd reſt once more:—
Dreadly rouze the battle's roar,—
Vengeance hurl on tyranny!

Faithleſs, tow'ring tyrant! know,
Whirlwinds on thy head ſhall blow!
Ruſhing floods ſhall ſap below!
Prince of blood—of treachery!

Sacred

Sacred be our native ground!—
Strike the drums—the trumpets ſound!—
Cloſe, the Royal Standard, round!—
March!—to death, or victory!

TO OUR READERS.

OUR *Summary of Politics* is, from the ſame cauſe which, during the laſt year, has ſo frequently occaſioned a ſimilar delay, unavoidably poſtponed to our next number. Nor do we feel our uſual reluctance in thus poſtponing our obſervations on the political ſtate of Europe, ſince ſuch a confuſion pervades every part of it, that the keeneſt ſagacity is inadequate to the diſcovery of a clue by which to extricate itſelf from the ſurrounding labyrinth. If thoſe appearances, which have ſo often, during the laſt twelve years, deceived the moſt acute obſervers of public events, might be now truſted, we ſhould conclude that the Peace is approaching faſt to the laſt ſtage of its exiſtence. It is impoſſible to read the pages of the French Conſular Gazette, without aſtoniſhment at the encreaſed audacity of its conductors, and without inferring, from its libellous attacks upon the firſt characters in this kingdom, and from its profligate attempts to impoſe on the wretched people of France, the moſt atrocious and moſt flagrant falſhoods, the ſtrong diſpoſition of its maſter, to throw off the maſk, which intereſt has for a time led him to wear, and to proclaim once more to the ſubjugated world, in his revolutionary jargon, "the incompatibility of the co-exiſtence of the French republic and the Britiſh monarchy." Whenever that period ſhall arrive; the conteſt will be a moſt fearful one; probably it will be, between the French republic and the Britiſh monarchy, what the revolutionary patriots of France ſo frequently pronounced the late war, *Bellum internecinum*. Be what it will, it muſt be met with a firmneſs and deciſion, becoming the Britiſh character and ſpirit. The ambition and vanity of the Firſt Conſul are ſaid to have met with a recent check; by the avowed diſapprobation of his project for aſſuming the title of Emperor of the Gauls;—a project which the conſular writers have been inſtructed to diſavow. But, with all their *Lethean* propenſities, the people of France cannot be the dupes of ſuch a diſavowal; they cannot have forgotten, that twelve months ago CAMILLE JOURDAN proclaimed the exiſtence of ſuch a plan, and endeavoured to diſſuade the Conſul from the aſſumption of any other title than that of *King*, for which attempt he was cenſured, and his Editor impriſoned!—No diſavowal of the project, however, was publiſhed; and it was not only believed, but *known*, to exiſt. For our part we cannot but laugh at the Jacobins of France, who ridiculouſly fret about the aſſumption of the Imperial title, while they tamely acquieſce in the exerciſe of Imperial power, and in the diſplay of Imperial pomp!—But notwithſtanding this parade, we know the character of Buonaparté too well, not to be convinced that for the gratification of his ambition and his vanity, he will riſk even his throne itſelf; and that, if he have this project really at heart, as there is reaſon to believe, he will either accompliſh it, in ſpite of all obſtacles, or periſh in the attempt. *Ainſi ſoit-il!*